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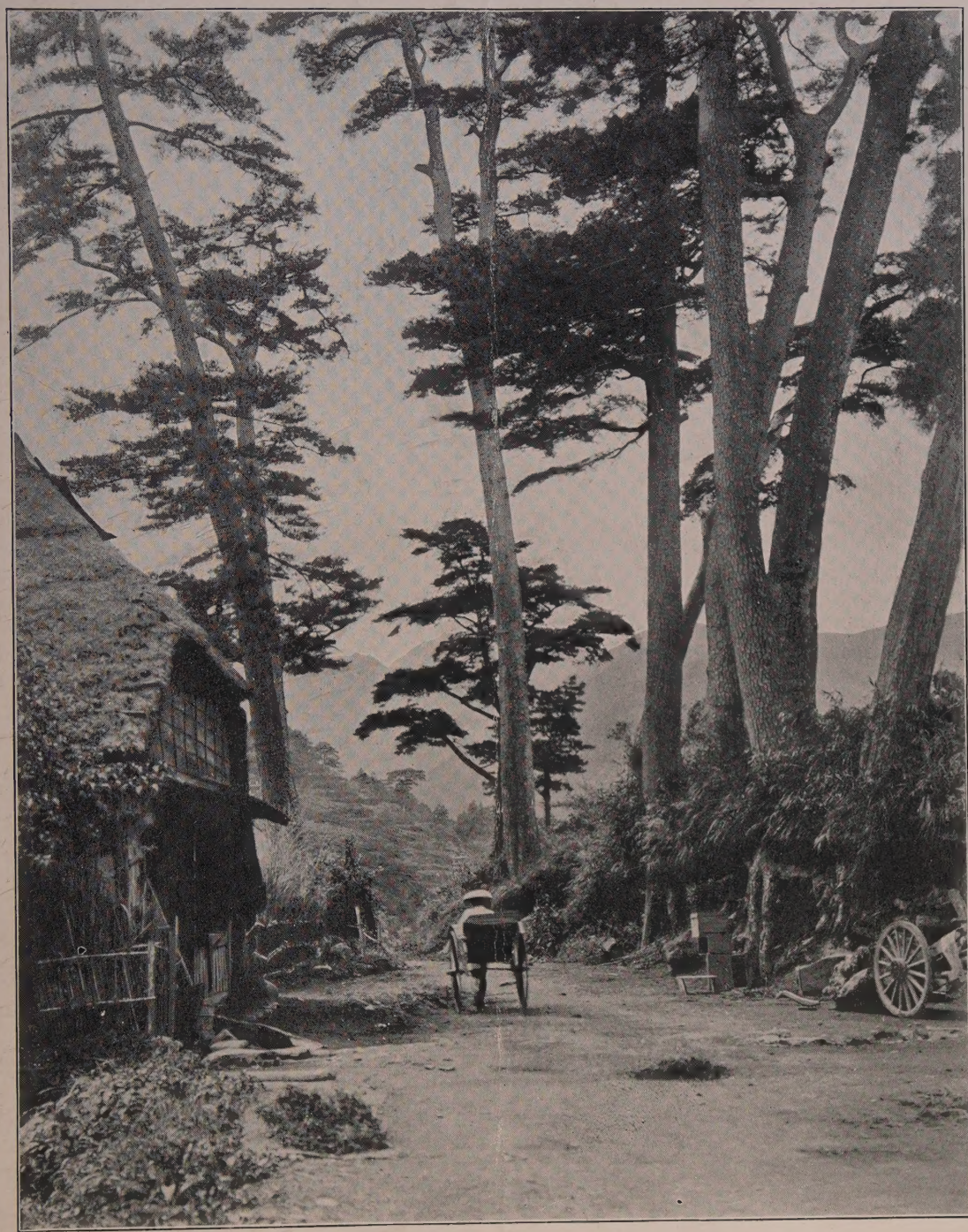
THE MISSIONARY HERALD



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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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RAWLINSON ON CHINA

Rev. Frank J. Rawlinson, D.D., missionary of the American Board at Shanghai, China, is now on furlough. He has a missionary fellowship at Union Theological Seminary, and while there, is giving a course on the developing Christian movement in China. He is the Editor of the "Chinese Recorder," a monthly journal of the Christian Movement in China. He is also Editor of the "China Mission Year Book"; author of a number of student study courses and a life of Christ in Chinese; lecturer in the Nanking and Peking Language Schools, and in the Theological Departments of Shantung Christian University and Peking University. He has been chairman and the secretary of the Moral Welfare League of Shanghai, an organization which has done effective work in securing greater enforcement of law in the interests of public decency in that city. He is a leader in student conferences connected with the Y. M. C. A. in China, and a member of many union missionary committees which center in Shanghai. He was also Editor-in-Chief of the English report of the National Christian Conference of 1922.

We give here Dr. Rawlinson's answers to certain leading questions.

IS CHINA MAKING PROGRESS TOWARD A STABLE GOVERNMENT?

"Many people seem to overlook the fact that the permanent Constitution was actually promulgated on October 10, 1923. Two forces are at work in China: one is a movement towards provincial integration, and the other a movement towards national concentration of authority. Some think that not much more progress will be made nationally in organizing China politically until the provinces are sufficiently well organized to select strong representatives to act for them in a central government. In the meantime, the utter inadequacy of all forms of communication makes the development and expression of a national opinion exceedingly difficult. It is quite probable that the process of setting up a stable government will have to wait until the Chinese people are somewhat more generally educated, better provided with newspapers, and better able to read them. Tremendous efforts are being made to decrease illiteracy, one great hindrance to the securing of political understanding and coöperation. So far, however, as there has been any movement in political matters in recent years, it may be said that the tendency has been towards rather than away from unification, or a somewhat greater stability, in the central government."

WHAT EFFECT DO THE PRESENT UNSTABLE CONDITIONS IN CHINA HAVE UPON CHRISTIAN WORK?

"I have heard of an occasional place where Christian work has either had to slow up or stop. As a matter of fact, however, the missionaries generally are going on with their work. And the number of places affected adversely, as regards Christian work, by the present unstable conditions appears to be few. Of course, as is natural, a growing Chinese self-consciousness and desire for self-direction are giving rise to questions about the control of mission schools and the place of religious education in those schools that are becoming acute. Still the national Christian organizations of China are carrying on their work all over the country very much as usual.

"Some mission schools have a decreased number of pupils on account of recent conditions. But government schools have suffered much more than mission schools. The present situation, therefore, gives a temporary advantage to mission schools. It was predicted, some time since, by a prominent Chinese educator, that for this decade—years not known—the disorder in China would provide mission schools with their greatest opportunity. But the power of government schools to compete with mission schools is already recognized. This will become increasingly apparent when present untoward conditions have passed."

WHAT IS LIKELY TO BE THE EFFECT OF CHINESE NATIONALISM ON MISSION POLICIES IN CHINA?

"In so far as the anti-Christian movement is a nationalistic expression against a *foreign* religion, it will be increasingly necessary to couch the Christian message in Chinese terms. It is also becoming urgent that a Christian apologetic by Chinese Chris-

tians be prepared. As a matter of fact, the attention of Chinese nationalism is directed most to the position and work of Christian schools. These are criticized for being denationalizing influences and for making religion compulsory. It is being urged, furthermore, that all Christian schools should conform to government regulations.

"All this means primarily that Christian schools must fit students for life in China, and cease to be in any sense extensions of extra-national influence into the life of China. It becomes necessary also that we speed up the process of putting Chinese in responsible positions in these schools. To me it seems likely that in the next four or five years this change of control will have to be made. The desire of the Chinese people to direct the education given in China is a perfectly legitimate one.

"Again the nationalistic spirit is drawing attention to the treaties which determine the legal position of Westerners in China, including that of Western Christian workers, and to some extent that of the Chinese Christians connected with the churches they have established. Because these treaties have grown up out of imperialistic, capitalistic, and militaristic aims, the close legal connection of the Christian movement therewith has, more than any other thing, given rise to the charge that Christianity is itself also capitalistic, militaristic, and imperialistic. Only a change in international agreements satisfactory to the Chinese will offset this charge.

"There are those who think that if the Nationalistic Party—Kuomintang—gets control in Peking it may attempt to curtail mission activities. The members of this party, however, are not united, and hence may not be able to agree on any such policy.

"One of the chief results of the anti-Christian movement is that the Chinese Christians are getting up their mettle. This is true of Nanking in particular. In this city the Fu Dung Community Church is raising $2,000 Mex. for a small hospital plant, practically all from non-Christian sources. It is, of course, true elsewhere. The effect of this anti-Christian movement is not felt equally in all centers of Christian work in China."

CAN WE FIND A WAY TO OFFSET THE TENDENCY AMONG SOME CHINESE CHRISTIANS TO FORM THE HABIT OF DEPENDING UPON WESTERN CHRISTIANS FOR THE FINANCIAL SUPPORT OF CHRISTIAN WORK IN CHINA?

"There would seem to be only one reply possible to this question. The breaking of a habit is never an easy task. The only way to prevent this habit from becoming permanent would seem to be to set limits to the amount of work that we will support on an economic level above that of the economic strength of Chinese Christians. As long as any kind of Christian work is carried on on a level above the actual economic strength of the Chinese Christians, they will be forced to depend on others. As a matter of fact, we here find ourselves in a *cul-de-sac* into which we have unconsciously run. There seems to be no way out but frankly to throw the problem into the hands of Chinese Christian leaders and ask them to suggest a way to cure this bad habit. It is no real friendship to China to help Chinese Christians develop a habit that will prevent their own spiritual growth."

ARE THE CHINESE CAPABLE OF TAKING OVER FINANCIALLY THE CARE OF THE CHURCHES AND SCHOOLS WE HAVE PLANTED?

"It is a rather startling commentary on this question to note that, according to the *World Missionary Atlas* (1925), of the 5,424 organized churches credited to China only 152, a little less than 3 per cent, are recorded as self-supporting churches. A study of the fourteen Christian colleges shows that the Chinese Christians could not take them over and support them on the present basis, and that Chinese non-Christians are not very likely to offer to assist to any great extent. Of course there are many small churches that could be taken over and administered by the Chinese on a very simple basis. Probably some of these are already self-supporting in a sense and should be added to this number of self-supporting churches given already. But it is unfortunately true to say that the Chinese are not capable of taking over in the immediate future the Christian colleges and many of the churches, and probably many of the other schools also.

"The answer to the question as to whether or not they are capable of administering the churches and schools as distinguished from financially supporting them depends very much on the standards we have in mind. In all probability they would not administer them as we do and have. But whether or not they are capable of administering the schools and churches in a way to serve the Chinese people effectively and from a Christian viewpoint much more than they now do is a question that would probably have to be answered in the affirmative. While the main content of the Christian message held by the Chinese churches would be the same as that held by us, and the educational principle governing their school work similar also, it does not necessarily follow that the methods followed would be as complex or as expensive as ours. If we are willing to trust the Chinese to make their own experiments and develop their own church and school life, then they are much more capable of taking over and caring for the churches and the schools than is now generally assumed."

HOW MAY WE TRANSFER THE MOTIVE FOR THE SUPPORT OF MISSIONARY WORK FROM INTEREST IN INDIVIDUAL MISSIONARIES TO INTEREST IN CHINESE AND WORK FOR WHICH CHINESE ARE DIRECTLY RESPONSIBLE?

"The change of motive here suggested is far from easy to secure. Three things might, however, be kept in the forefront with a view to moving

towards such a change. First, in all national missionary conferences where conditions and needs in Oriental lands are discussed from a Christian viewpoint, such discussions should be carried on by Oriental Christians. They would not always put it the way foreign experts do. Why should they? Western Christians should know just what Oriental Christians are thinking about Christian work in their own lands. In this way we should have first-hand interpretations of the Oriental mind instead of the second-hand ones we get from missionaries. This would not preclude the missionary viewpoint being given also from time to time.

"Second, give more space in our missionary magazines to articles from Oriental Christian workers and to projects for which they are directly responsible. Such can be kept to the forefront as easily as those carried on by more or less prominent missionaries.

"Third, why not have some churches meet Oriental Christians and consider taking over their support in place of that of Western missionaries? In some cases it might be easier to secure support for an Oriental than for a Western missionary.

"The above ways would all establish a more direct sympathy between the Oriental Christian worker and those Western Christians willing and eager to assist in the further development of Christian work in Oriental lands."

CAN MISSIONARIES SOON WITHDRAW FROM CHINA?

"Why should *all* the missionaries ever leave China? Do we have in mind a state of world Christianity, in which a group of Christians in each country maintains its own *isolated* Christian life? That way lies not brotherhood! That is the very state of things we are working to dispel. It may be that a much smaller number of missionaries will be maintained in China, but it will still be necessary that some Western Christians, in some way, permanently carry on work in China with a view to building up an international Christian brotherhood. In like manner some Chinese Christians might well work for a time in America.

"Why not work towards the idea of having leading Oriental Christians temporarily fill chairs in Western seminaries and universities to give courses along lines of Chinese culture? In any event, we need to work towards some form of permanent exchange of Christian experience and cultural goods between the different Christian groups in different lands.

"And again, if we are to know and practice Christian brotherhood, it means that some people from all these various nations and groups of Christians will have to spend a part at least of their life in other countries to be brothers. For Christian brotherhood is something that must be lived among those with whom you wish to be brothers. There is no substitute for life. There is no substitute for brotherhood. If Christian world brotherhood is to become a reality, some from these different lands will have to leave their own lands and be world brothers.

"And so the type and number of missionaries may change. The conditions under which we contribute financially to the aid of Christian work in China must change. But the need of some Western Christians to go to China and practice brotherhood is growing, not decreasing. Again we ask, 'Why should *all* the missionaries *ever* leave China?'"

CAN THE AMERICAN DIPLOMAT, THE AMERICAN MERCHANT, AND THE AMERICAN MISSIONARY COÖPERATE WITH THE CHINESE TO SECURE INTERNATIONAL ARRANGEMENTS MORE SATISFACTORY TO THE CHINESE?

"Why not? Existing treaties between China and 'Christian' nations have actually been formulated in large part by missionaries. This was particularly true of treaties set up before 1900. Furthermore, these treaties have to do with the common interests of diplomats, merchants, and missionaries. That there is much in these treaties which is unsatisfactory to the Chinese is well known. Only a frank reconsideration and elimination of some of the provisions of these treaties will put the position of Christian workers among other Westerners on a basis agreeable to Christians and non-Christians.

"Why should not this reconsideration of unsatisfactory treaty provisions be undertaken by a group of Chinese and Western diplomats, merchants, and missionaries? Missionaries have a political as well as a religious status in China. Why should they not give time to helping remedy the situation they have helped to create? Surely coöperation between Chinese and Western diplomats, merchants, and missionaries is possible to the extent of reconsidering the present situation. Such a reconsideration of existing difficulties should not aim at continuing the *status quo*. Rather should it aim at discovering lines along which legal and political relations between Westerners in China—missionary and merchant—could be improved by being placed on a more Christian basis."

THE WORLD WINDOW

Christianity Dominant

From the episcopal address at the conference of the Methodist Episcopal Church of Southern Asia: There are no nations which are truly Christian in the sense that the teachings of Jesus are dominant in all phases of life. While this is true, however, it is also true that the intrinsic worth of even diluted and imperfect Christianity as represented in the personal, social, economic, and political life of so-called Christian people is of such incalculable value that this imperfect contribution of Christianity to the life of the race is infinitely superior to the contribution of any other religious system. It is altogether likely that even the enemies of Christianity would unanimously concur in acknowledging that the major contribution to the moral and spiritual ideals of the race, both personal and social, has been made by Christianity. It is hardly likely that any one would have the temerity to deny that Christianity has also furnished the moral and spiritual dynamic which has done most to bring about the realization of these ideals in personal life and in the various fields of social life and practice.

Christ in Cairo

A missionary's widow living in Cairo, since she went to Egypt sixty-one years ago, has seen the evangelical church grow from 50 to 16,000 members belonging to 300 congregations; schools grow from five to 187, with 15,000 pupils receiving daily Christian teaching; a medical service founded and now providing 82,000 treatments yearly; and the population of one or two villages becoming predominantly Christian.

Bulgaria

Rev. R. H. Markham, American Board missionary in Bulgaria, has an informing article in the *Missionary Review of the World* on the religious and social conditions in that country. In speaking of the effect of Protestant missionary work upon the Bulgarian National Church, he remarks: "The old Church is now translating the Bible into the vernacular and distributing it, the priests are agitating vigorously for introducing preaching into the church service, for shortening the ritual, and for having it all rendered in the ordinary language of the people. Temperance societies are being formed, laymen's brotherhoods in various places are doing a very successful work, an agitation is being carried on for young people's societies, Sunday schools are projected, religious literature is increasing, and the priests are becoming much more independent and better educated. Every one of these changes is more or less the result of Protestant work in Bulgaria. In no place in Southeastern Europe is the Orthodox Church so liberal and so hopeful as here, and in no other country has Protestant work been carried on without molestation. There can be no doubt that these things are vitally connected."

Railroads in the Sahara

There has been a keen controversy in French governmental circles over the route of the proposed Sahara railway by which France intends to connect her vast holdings in the Sudan with ports on the Mediterranean coast. Three routes, about 500 miles apart, have been surveyed. The most easterly route starts from Tunis and proceeds almost due south, a distance of about 1,500 miles, to Lake Chad, where extensive water power could be developed. The westernmost route would proceed from Oran, in Algeria, to Mogador, on the Atlantic coast of Morocco, and thus southward to Dakar, a port of Senegal and the nearest point to South America. The third route, which has finally been adopted, will run from about halfway between the other two. Starting at Oran, it will proceed directly south through the Sahara and into the Sudan to Tosaye, on the river Niger, where a water route, both east and west, will be available. Eventually it will continue across the Niger, and run southward in two branches to the Gold Coast. The advantage of this route is that it taps the enormously resourceful lands of the Niger, where cotton of a high grade, equalling that of the Nile valley, can be cultivated in almost limitless amounts. The interest over this railway project is based upon the fact that to the French it equals in importance and romance the digging of the Suez and Panama Canals, and the reclaiming of the Great American Desert.

Sane Nationalism

We learn that in December a large number of graduates and undergraduates of universities met at Jaffna, Ceylon, to organize a Student Congress whose objects should be to revive national literature, arts, and music; to help make Ceylon economically independent; and to train the young for national service. The seating was in the "national" style, only carpets being provided. All present were dressed in the "national" costume. Among the resolutions adopted were the following: "That this Congress, recognizing that it is possible for people of all religions to work for the welfare of the motherland and promote its interests with equal sincerity and earnestness, resolves that, so far as the Congress is concerned, no distinction be made between or preference shown to any one of the

various religious bodies in the country, and that no sectarian issue be ever raised in any general or committee meeting held by the Congress, or any propaganda carried on by it; and that a clause of this effect be inserted in the Constitution." "That this Congress is of the opinion that the caste differences existing at present in the country are an obstacle to the progress of the nation, and resolves that the members of the Congress strive as far as possible to remove the curse of untouchability from our midst." "That the members of the Congress bind themselves by a pledge to devote at least three hours in the week to the study and cultivation of the national literature."

Cook Islands

The annual report of the London Missionary Society contains a brief account of the centenary of the discovery of the island of Raratonga and the opening of the work in several of the other Cook Islands. The whole history of the islands is linked with this famous Society, and, though many of the rejoicings dealt naturally with external progress, a strong religious impression was made at the same time. The Samoan Church pledges itself to provide the expenses of all its missionaries, and, in addition, is actually giving 10 per cent of its other funds as a *foreign missionary* contribution.

Hallelujah as a Password

It is said that last October, when General Feng made himself master of Peking, a lady who wanted to enter the city was stopped by the soldiers of the "Christian Army." In her perplexity a brilliant idea came to her; she shouted, "Hallelujah!" and the guard immediately stood to attention and let her pass. Those who know the Chinese will agree that the story is probably quite true. There is a serio-comic element in the Chinese make-up which is altogether delightful, and possibly the soldiers appreciated the humor of the situation.

A good many years ago some wrongdoers were wanted by the Chinese yamen runners in a certain district. Suspicion attached to a little group of men who were found on the doorstep of a chapel. These people, when interrogated, declared themselves to be Christians, and the policemen were somewhat nonplussed for a moment, because they did not wish to get into trouble for arresting Christians, who were usually supposed to be good people. But their native ingenuity came quickly to their rescue and, ordering the suspects into the chapel, they requested them to conduct a service. After some hesitation one of the self-styled Christians opened the proceedings by reading some verses of Scripture, and another, with still greater hesitation, made an attempt at a prayer; but when they tried to sing, the result was so grotesque that the yamen runners immediately seized them, tied their queues together, and marched the whole bunch off to prison.

Changing China! Yes, indeed. Just twenty-four years ago in the city of Peking the exclamation, "Hallelujah!" would have been a password to instant death.

Business in China

In 1911 there was not a single mine in China financed with Chinese capital or operated by Chinese. At present there are more than a dozen prosperous companies owned by Chinese, with an aggregate capital of sixty millions. This roughly represents an increase of 400 per cent in thirteen years. Dr. W. W. Yen recently said: "Perhaps the greatest amount of reconstruction is noticeable in the communications of the country. The volume of trade between the Republic and the world has nearly doubled during the last ten years."

A Catholic Crusade

One of the leading features of the "Jubilee Year" of the Catholic world will be a foreign missionary exhibit at the Vatican. Pope Pius XI is planning the exhibit on such a scale as to show the 2,000,000 expected pilgrims the variety and extent of the work of the Church on its various mission fields. Six years ago the Roman Catholic Church of the United States began a "crusade" among its children to awaken and keep alive interest in foreign missions. They have enrolled 360,000 crusaders among high school and college students, and have also founded a professorship of foreign missions at the Catholic University in Washington, D. C., and organized a national literature course on their work in foreign fields.

An Ambassador Welcomed

San Francisco outdid herself in welcoming the new Ambassador from Japan as he stepped over America's threshold. The Japan Club gave a reception and dinner, to which hundreds of guests, about half American and half Japanese, distinguished in one line or another, were invited to do honor to His Excellency. Among them one saw army and navy uniforms, while gorgeous gowns of all colors added brilliancy to the scene. Ropes of narcissus wound in and out around bowls of flowers on the tables. The sides of the room blossomed with delicate flowering branches of fruit trees. The dinner was planned by epicures.

Ambassador Matsudaira looked as if he had stepped from an old Japanese print of his aristocratic ancestors, who were of the royal family, and yet his English, his sense of humor, his dignity and appreciativeness left nothing to be desired. President Campbell of the University of California, Professor Pritchett, formerly head of the Carnegie Foundation, and the Archbishop were among the speakers. Just before Ambassador Matsudaira was to speak, a telegram of welcome from Secretary Hughes—one of the last acts before he laid down his office—was read; and the president of the club, as he introduced the guest of honor, read a letter from President Coolidge praising the new Ambassador highly as the right man for the time and assuring him of his welcome.

KOBE COLLEGE AS AT PRESENT LOCATED

KOBE COLLEGE— A BULWARK OF INTERNATIONAL FRIENDSHIP

BY ISABELLE McCAUSLAND AND ELEANOR HINMAN

IT was July 3, 1924, and the American faculty members at Kobe College were in a quandary. For fifty years it had been the habit of the Americans at the college to honor their country's birthday by wearing a little American flag to their classes on July 4. But not many days before this Glorious Fourth, the American Eagle had emitted a raucous scream known as the Immigration Restriction Act, whose harsh tones had reached from the Senate Chamber of Washington clear across the Pacific and inflicted a serious wound on a proud and sensitive nation. Some ultra-patriotic citizens were committing suicide and others were voicing their disapproval in less irrevocable but even more comprehensible fashion. Under these circumstances the American faculty members, smarting with a sense of humiliation at America's departure from the ideals they had set for her, decided for once to omit the public wearing of the red, white, and blue.

But the students, sensitive as the Japanese are to that feeling of humiliation in themselves or in others, had thought of a way to give comfort. When the Americans came down to breakfast next morning, they found three little sketches of Old Glory, hastily painted on paper the night before, and posted at prominent points in the house. They bore the inscription, "From the Dormitory. Three cheers for America!"

"They shall beat their battleships into colleges" might well become the modern reading of a famous old Biblical verse. Not the whole navy of the United States steaming into Kobe harbor could have enforced a tribute worth so much as this spontaneous offering by friends who have learned to coöperate with Americans in advancing the frontiers of a Kingdom which knows neither distinctions of nationality nor of race.

During the fifty years of its existence, Kobe College has been dedicated to bringing a world-wide point of view to Japanese women. It is one of only two colleges for Japanese women which give a four-year course. It was one of the first institutions in Japan to teach history from a world viewpoint; and for long its work in the social sciences was absolutely unique in the empire, where until very recently indeed the government schools taught only the his-

tory of Japan and China, so that if a student wanted a grounding in Occidental history or economics, he had to go abroad for it. Kobe students are not less patriotic than others, but their ardent patriotism is tempered by morality and magnanimity. For half a century Kobe has held aloft to its students in Japan and to its friends in America the spirit of Christian internationalism.

Yet in spite of this attitude—or perhaps because of it—Kobe College was one of the earliest of the missionary colleges to extend full recognition to its Japanese faculty members. Today its able native faculty of fifty instructors under Dean Hiroshi Hatanaka commands the profound respect of their colleagues in the profession, both at Kobe and elsewhere, for their quality, influence, and thoroughness of preparation.

The college has always encouraged its faculty members to study abroad. Nine of its Japanese instructors have taken graduate work in America; others have studied in England and Germany. Last year the college released two faculty members to study sociology—one in England and one in America; three to study music in Germany; one to specialize in psychology at Columbia University. Certain special courses have usually been taught by Englishmen, Canadians, or Germans in Kobe, which has further added to the cosmopolitan atmosphere and attitude of the institution.

The most international language in the world is music, a kind of Esperanto of the emotions which needs no translator. It is natural that the music department of Kobe College has had a special and very far-reaching influence. The spell of Occidental music is fascinating the Japanese people, who are musical enough by nature, but whose own national music has been bound by unfortunate traditions and associations. The introduction of this music of the West, with its treasury of emotional and spiritual meaning, has been largely the work of such Christian schools as Kobe College.

Through its domestic science department, too, the college feels that it is offering a distinct contribution to Japanese life. Lack of a balanced ration is chiefly responsible for the slight physique of the Japanese people. Kobe has been instrumental in helping to introduce a variety of foreign foods, and in training the future mothers of the race to feed their children more milk and fresh vegetables.

OUTSIDE THE CAMPUS

The services of Kobe College to the Japanese nation by no means stop at the campus gates. One of her physics professors was recently called upon to lecture on the Einstein theory all over the country; a psychology instructor imparted concentrated instruction on that subject to normal groups in various parts of the empire. Last year intelligence tests were given to all the public school children in Kobe city under the auspices of the psychology department of the college, and in consequence several special classes for defective children were organized by its advice. Yearly a number of Kobe instructors volunteer their services to the Y. W. C. A. night school in the city. A sociology professor teaches sociological and labor problems to a class of prominent business men in the great industrial city of Kobe.

Not the smallest tribute to the standing of the college is the swarm of matchmakers who descend upon the college campus each spring, ready to gather in the finished product. Cultured Japanese gentlemen want educated wives, and the demand far exceeds the supply. A Kobe College diploma is a sure passport to the state of matrimony for all who wish to go, and the college authorities are constantly called upon to smooth the path from the schoolroom to the altar. A surprisingly large proportion of Kobe graduates marry men in the diplomatic or civil service, where their training and mental attitude can bear fruit most effectively.

An instructor of the college sat next to the head of one of the largest Japanese merchant marine companies at a banquet of the Japanese American Society, given by a baron who had opened his Kobe home and gardens that the society might enjoy his gorgeous display of peonies. On learning the instructor's connection the merchant suddenly displayed a lively interest.

"I don't know anything about this Christianity business," he said, "but I strolled through your

AT OKURADANI

The site acquired for the new Kobe College buildings

campus one afternoon and I know you are giving those girls something they don't get anywhere else. I could see it in their eyes. You are teaching them to think—and something more. There is an expression in their faces entirely different from what I have seen in those of any Japanese women in society."

BEYOND JAPAN

But the services of Kobe College are not even confined to Japan. America also needs to cultivate the world-vision; and thousands of friends of the college in this country can bear witness how their interest in the college has led them to a deeper understanding of and sympathy with the Japanese nation.

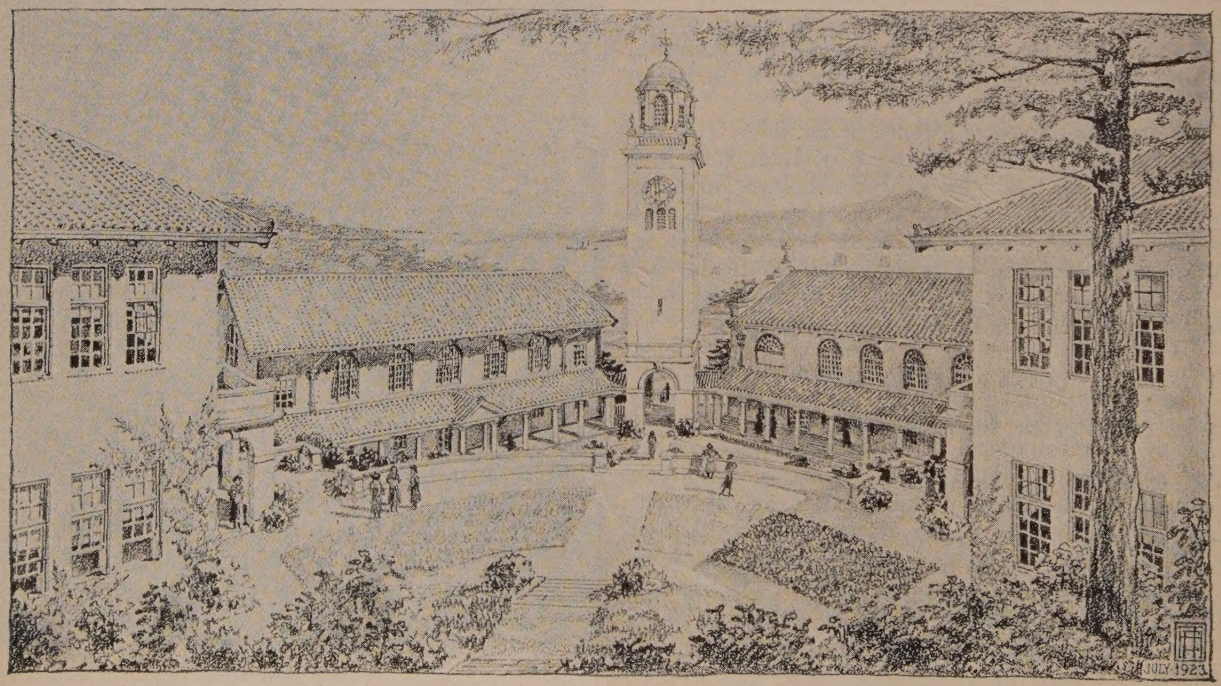
A college like Kobe costs less than a single battleship. The battleship awakens international suspicion, hatred, fear, and war; the college develops international understanding, confidence, sympathy, and peace. Yet it has always been easy to get money for battleships and hard to get it for colleges! At the Washington Disarmament Conference both Japan and America agreed to limit their number of battleships. Is it not also time that they should increase their joint investments in that bulwark of mutual understanding and preparedness for peace, international education?

Some such thought was perhaps at the basis of the effort for funds for Kobe College now being launched in both countries. For years Kobe College has been outgrowing its crowded city campus; yearly hundreds of applicants, after passing the entrance examinations, have been turned away for lack of room. For years the need of an additional plant has been recognized. The solution seems to lie in moving the college department to a new site, leaving the present city property for the preparatory department. The Japanese alumnæ of the college have already bought and paid for a beautiful site at Okuradani, near Kobe, on a wooded hilltop overlooking the Inland Sea. It is said by an American architect who has specialized in planning Oriental colleges to possess as fine natural advantages as any Oriental campus he has ever seen. The time is ripe for meeting the needs of Kobe College, the opportunity is at hand and the necessity can no longer be evaded.

The entire cost of establishing the college department on its new site, as approved by the W. B. M. I. and the Kobe College authorities, amounts to $800,000. This is to be raised in two campaigns in Japan and America respectively, both of which are already in preparation.

The endowment fund of $300,000 has been undertaken by the Japanese themselves. The Kobe College Endowment Committee, headed by Mr. Chuiji Ariyoshi, who has been civil administrator of Korea and governor of the prefecture in which Kobe is situated, was organized last November. It includes a number of leading business men of Kobe, four members of the college faculty, and four representatives of the alumnæ.

A building fund of $500,000 has been assumed by friends of the college in America, and a committee is forming, with headquarters at the W. B. M. I. offices in Chicago. It is hoped to have $300,000 of this money in hand in cash and pledges by the celebration of the Kobe College Jubilee on October 25, 1925.



ARCHITECT'S DRAWING FOR THE PLANS OF THE NEW KOBE COLLEGE

It will be seen that, in keeping with the whole record and character of the institution, this campaign is a true venture in coöperation between the Japanese and the Americans. Furthermore, in view of the present conditions in Japan, the Japanese friends of the college have set themselves a task which is nothing short of heroic. Never before has so large a sum as $300,000 been privately raised in the empire for any philanthropic purpose. And this is being undertaken at a moment when financial conditions are in a state of depression, due to losses in the earthquake and to unfavorable trade conditions. It is being done for an American college at a time when America is out of popular favor in Japan. Yet not one of the men who were asked to serve upon the committee declined to do so!

AMONG THE FILES OF THE MISSIONARY HERALD

By OTIS CARY

The fourth article of the series

WHEN the *Panoplist* for December, 1812, told of the arrival of the Judsons and Newells at Calcutta, it added, "The joy of this intelligence was damped, however, by the fact that the British Government in India had ordered back the missionaries." The number for January, 1813, told that Messrs. Rice, Hall, and Nott, who with Mrs. Nott had reached Calcutta by another ship, had received similar orders. It further said:—

From letters written to the Rev. Dr. Worcester, as Corresponding Secretary of the Board, by Mr. Judson, we learn that a complete change had taken place in his sentiments and those of his wife on the subject of baptism; that he communicated his views on that subject to the Baptists for the first time on the 27th of August, and at the same time requested baptism for himself and wife; that an answer was received, from which they expected to be baptized at Calcutta the first sabbath (the 7th day) of September; that on consulting his brethren, they gave it as their opinion that his change of sentiments rendered it incompatible that he should be their fellow laborer in the new mission which they contemplated; that he also considered it incompatible that he should continue in the service of the Board, and supposes the Board would consider it so too, as he could not comply with the instructions of the Prudential Committee by administering baptism to "credible believers and their households."

Two months later the magazine printed a joint letter from Messrs. Hall and Nott, in which they say:—

You will be surprised to receive a letter written from us alone; and we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism, and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments and separating us from each other we cannot tell. This we know: the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame.

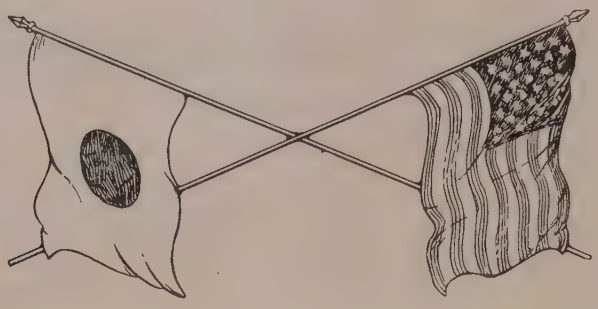
Though the loss of three out of the eight persons first sent to the foreign field was deeply regretted, the magazine gives no evidence of bitter feeling against the departing brethren, or of criticism beyond the mild reproof in the Annual Report of the Prudential Committee as published in the *Panoplist* of September, 1813:—

Aware of the fallibility of the human mind and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, if they had not "with prayerfulness and in the fear of God" examined that subject before so late a day;—before they assumed engagements of so high and responsible a character; before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind while examining as doubtful a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations and open to them new and very different prospects; before, in fine, they were in a situation peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act in which there would be "a shew of wisdom in will worship and humility" for an indispensable effort of Christian self-denial. Nevertheless the foundation of God standeth sure; and on this foundation the instances of instability which we lament here to record, but against which no human insight could provide, should lead us more entirely to repose our hopes. They show us that missionaries are but men; and forcibly inculcate the importance of great caution and great fidelity in examination on the part, not only of the Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal and quicken the pious exertions of all the friends of truth; and should they, in the wisdom of God, be so overruled as to bring an accession of strength to the missionary cause, the event would be joyous.

MR. CLARK'S FAREWELL TO HYUGA

By CHARLES W. WARREN

Mr. Warren and Mr. Clark have been colleagues in the Miyazaki Station of the Japan Mission for many years. The former pays the latter a tribute of genuine loyalty and esteem when he speaks of Mr. Clark's "wonderful accomplishments." What rich memories a real missionary must have!



ONE month of greeting the friends throughout a whole prefecture after an absence of seventeen months; followed by two and one-half months of saying a final farewell to these same numberless friends; three and one-half months of breaking up his home and disposing of the accumulations of thirty-seven years; three and one-half months of paying and receiving calls; a final leave-taking, "trailing clouds of glory"—such in epitome is the record of Rev. Cyrus A. Clark's last days in his beloved Hyuga, Japan.

Upon his return to America on regular furlough in the spring of 1923, Mr. Clark had hoped to be allowed to return to his field to spend the remainder of his life. But the Board's policy of retiring missionaries at a certain age had by the time of his return developed into a hard and fast rule; and so his coming back to Miyazaki was for the purpose of packing up and taking a final leave.

It was not easy to sever the ties of half his lifetime; but the sincere tenderness of the expressions of regret at his going will be a great blessing and comfort for the rest of Mr. Clark's life.

The Farewell Meeting was held at the School Girls' Hall and occupied all one afternoon. The speakers were the Governor, Vice-Mayor (as the chief was away at the Capital), Representative in Parliament, Representative of the Prefectural Assembly, Head of the District Court, editors of the two chief newspapers, a banker, and a school principal, both of the last named now retired and both friends for many years. The meeting had been postponed two days because the Governor was called away unexpectedly and he refused to delegate his part in the Farewell to an under-official.

The church's farewell began with a farewell sermon by Mr. Clark, followed by a communion service; on the evening of the next day came the farewell of the churches of the whole prefecture. All the churches had from one to a score of representatives at this meeting, perhaps one-third of the 130 who sat down to supper together at the church having come from out of town. It was a strenuous day for Mr. Clark, but one of the precious days of his whole life. It was the universal testimony that it was his *life* rather than his preaching that had won this appreciation for him. No one recalled great sermons or unforgettable private conversations, but each had stories to tell of helpful, brotherly, Jesus-like acts.

At the station scores of people gathered to see him off, many of them officials. A number went with him as far as the next station; several went on to the fourth station; and all along, till the train was out of the province, people came to the stations, and some got in and rode a stop or two. A church deacon, friend for thirty years, was the church's representative to go across the island with Mr. Clark and the mission's representative. As his first objective was his son Edward's home in Manila, he took the boat at Nagasaki. But even in this little-visited place Mr. Clark found old friends: the British Consul, the acting American Consul, and the Kumiai Pastor, once evangelist in his Hyuga field.

He sailed December 12, 1924. His arrival in Japan was in 1887, and his first years were spent at Kumamoto. In 1891 he opened Miyazaki Station, which has since been his home. He arrived when Miyazaki, the fiat town, chosen to be the prefectural capital because of its central location, was still young. He grew up with it—and *stayed* with it. In the providence of God he was able to make a deep impression on the whole prefecture. To many the term Christianity means Clark. Would that the Board's constituents could realize, as it is so easy for one on the spot to realize, the wonderful accomplishments of such a man, placed by divine providence in such a position!

THE UDUVIL CENTENARY

By MRS. FRANK GAYLORD COOK

Uduvil Seminary in Ceylon, which celebrated its one hundredth birthday January 31—February 2, is one of the oldest mission schools for girls in all Asia —perhaps the oldest. Its present student body numbers over six hundred. Founded by Mrs. Miron Winslow, it was later given over to the care of Miss Eliza Agnew, another missionary of the American Board, who was principal for forty years without ever returning for furlough. Miss Susan Howland succeeded her, giving another forty years of service. The present head of the school is Miss Lulu G. Bookwalter. The Woman's Board of Missions, though only fifty-eight, claims this century-old daughter, for she was adopted soon after its organization. Its Treasurer, Mrs. Cook, was the Board's representative at this notable celebration.

JUST as in my own mind all the rest of our trip has been heading up in the centenary at Uduvil, so from the time of our arrival we could see all things pointing toward these three days' celebration. Decorations had already commenced when we approached the compound. These have been in the hands of one of the chief Tamil assistants. Over the compound gate are strung wild pineapples in greens and in reds, with occasionally a yellow cocoanut. The road is bounded by woven palmetto strands strung from cords. At the entrance to the bungalow hang the Stars and Stripes with the Union Jack. From this to the neighboring trees are the festoons so loved here—bright-colored streamers of colored papers waving in the breeze. In the center of the festoons is a large paper lantern with the words, "Welcome Centenary Uduvil Girls' School."

WELCOME TO UDUVIL

A pavilion called a *pundal*, seating about twelve hundred people, has been erected. A temporary building is simpler here than at home. The abounding cocoanut trees supply the pillars; a thatch roof completes the structure. Pillars and ceiling are covered with white cloth, a simple platform is built, chairs and benches are brought from school and church, red saris are used as a setting for the platform, and the result is a most attractive meeting-place. Moreover, as long as it stands it can be used for the overflow classes, for which provision must be made.

Friday morning, while we were at *chota*, firecrackers on the porch announced the arrival of the first "Old Girls." It was the contingent from Colombo. Though old enough to have children or grandchildren in the school, they were having as good a time as any young alumnæ at home. They told gleefully of the way they had talked all night, of the practical jokes they had played on one another, and of the way they had decided to drop their husbands' names until they returned and be known by their childhood names. From that time on, graduates, parents, relatives, and friends poured in. That they were all cared for with no apparent friction or difficulty bears testimony to the wonderful planning and executive ability which were shown from start to finish in all arrangements.

Pupils of the English School gave up their beds and slept on the floor, while the "Old Girls" took possession of the beds. The desire to talk all night as well as all day did not cease with arrival at Uduvil. At eleven the first evening some one in desperation walked the verandas ringing a bell, trying to induce quiet, but in vain; and in the wee sma' hours of the morning the murmur of voices could still be heard. We of the bungalow did not so much as know extra meals were being served until Monday noon, when breakfast (at 1.30 P.M.!) was provided for over one thousand.

By the time the hour arrived for opening the centenary exercises, Saturday afternoon, there were probably a thousand people seated in the *pundal*. Fittingly one of the Old Girls led the devotional service, and it will not be easy to forget the simple, unaffected way in which she sang a Psalm in true Tamil fashion, nor the self-forgetting pouring out of her heart to God in words we could not understand, but with a devotion which revealed to us the spirit of the prayer. It was truly an "Anglo-Vernacular" meeting. Miss Howland spoke her greetings to the Old Girls in Tamil, while Miss Grace Paul, a young alumna who has recently won the degrees of B.A. and M.A. in American colleges,

and has joined the school staff of teachers, welcomed the guests in English. After that congratulations and best wishes from sister schools throughout Ceylon were brought in the tongue to which each speaker was most accustomed. Worthy of special note was the fact that a representative from Ramanathan College, the large, wealthy, Hindu school "around the corner," brought sisterly greetings.

MISS GRACE PAUL, B.A., M.A.

One of Uduvil's Star Pupils, now a teacher. She had a prominent part in the celebration.

The music deserves a paragraph by itself. Uduvil is fortunate in Miss Isvarium Antony as music teacher. She has had special training for this work. She plays very beautifully a native instrument called the "veena," a sort of glorified banjo—so large that one end must rest on a chair beside the player. Accompanied by Miss Antony, a group of three or four schoolgirls sang the sweet Tamil lyrics once or more at every session. In addition, Miss Hacker had trained a choir of lovely girl voices who helped on several occasions, and whose anthem on Sunday evening was one of the fine features of the whole celebration.

While women alone were on the program for the afternoon, the men had their turn in the evening. Mr. Cook presided. After Mrs. Harrison had read an entertaining paper on "Uduvil of the Past," and Miss Bookwalter had told effectively of the ideals and hopes of the school, representatives of the Government Educational Department, of The Wesleyans, of Jaffna College, and of the Hindu friends of the school spoke.

Because the Uduvil girls have some of their happiest associations with Sundays, the centenary dates were planned so as to include a Sabbath. In the morning came an impressive communion service, and in the evening another preaching service, with one sermon in Tamil and the other in English. A prayer meeting for the Old Girls and Christian Endeavor and Y. W. C. A. meetings for the present pupils filled the middle of the day. The latter part of the afternoon all assembled in the hall of the school, and Miss Bookwalter unveiled a large picture of Pastor Eliatamby, who for thirty years won the love and devotion of Uduvil pupils; Miss Howland unveiled one of Mr. Lyman, for thirty-eight years a beloved master in the school. Immediately following this brief service all formed in line and marched to the cemetery, the girls' choir heading the procession.

The heart of any American College alumna would have warmed at the meeting of the Old Girls' Association Monday morning, about five hundred strong. Miss Howland presided and, aside from a brief statement by Miss Clark and a word from the Woman's Board representative, the "Girls" themselves provided the program. When the roll was called, thirty-five rosé as having attended school in Miss Agnew's time and almost half the roomful in Miss Howland's time. Reminiscences brought forth not only much laughter, but many an audible comment, and sometimes a correction in true Oriental fashion. Time was of no consequence; they sat hour after hour in pure enjoyment.

The oldest "Old Girl" present entered the school in 1852, and in the afternoon, in a ricksha, she headed the long procession which wound around the grounds and ended at the new Domestic Science Cottage; following her in line came seven others, also in rickshas, who had entered in years between 1854 and 1870; after that came the younger ones on foot, bearing their class years, 1871, 1872, on

THE "OLD GIRLS," OF MISS AGNEW'S TIME (1840–1883)

A Glimpse of the Present Student Body in the Mat Dining Room

down to recent years. The procession was so long the writer could not see where it ended.

Accurate estimates of the number present on the final afternoon were impossible, but guesses ran around four or five thousand. Tea and Tamil cakes were served to these masses apparently without perturbation. The refreshments were in the hands of Tamil teachers and Old Girls, and they handled the situation admirably. Mention should be made also of Mr. Stickney, head master of the English School. He seemed to be serving as right hand for everybody, present at every session, and helping out in numberless ways.

The crowds early realized that they were about three or four times too numerous for the seating capacity of the *pundal,* although seats far out of sight or hearing had been added to accommodate all possible for the pageant, the crowning event of the celebration. Miss Hacker had written and staged the pageant, with the coöperation and help of the whole Uduvil staff, and the results were worthy of a professional. Miss Hacker herself took the part of Mrs. Winslow, while Miss Bookwalter made an excellent Miss Agnew. Miss Howland was called to the platform and very effectively joined the past with the present. All the other parts were taken by members of the school. The beauty of the color schemes and the grace of those Tamil girls defy description.

The girl who represented "Mother Uduvil" deserves special mention. She was Madonna-like in appearance, was gowned in a beautiful, rich sari, and acted her part to perfection. The parts of the Spirit of Youth and the Spirit of the Future were taken by children only ten or eleven years old, yet they spoke so clearly and loudly that had it been any ordinary audience all that they said would have been distinctly heard; and it must be borne in mind that they did it all in English. They entered into their characters with a lack of self-consciousness that was charming. The older girl, who took the part of the Spirit of the Past, was Greek-like in features as well as in her simple dignity. The history, the purposes, and the ideals of the school made a living reality, and reached their climax in a series of beautiful tableaux depicting the dreams of the future.

By ten o'clock "lights were out" and the veranda of the bungalow was quieter than it had been for a week, for most of the Old Girls had departed and many pupils had gone away with their parents for a brief vacation to follow these strenuous days. And so we echo the sentiment so often expressed during these days: "The best of success to Uduvil Girls' School as it enters upon its next hundred years."

TENT EVANGELISM IN JAPAN

By C. BURNELL OLDS

Mr. Olds is in his twenty-third year of service in Japan. His has been almost exclusively the work of a general missionary. He has long been identified with evangelistic campaigns. He is located at Okayama.

WE have been trying a new venture in evangelism. Really it is an old method, so old that it is new—new at least for confirmed progressivists like our Kumiai Bunch. It is nothing less than tent evangelism.

We began by exploiting the idea; first among our local pastors and laymen of ability, then more widely, and it took. They all promised coöperation as the plan was developed.

We then secured our tent. Brand new, handsomely equipped, 24 by 36 feet, capable of holding 150 comfortably—all for a cost of less than 250 yen. Then we arranged our schedule of places and speakers and dates. We started in on the 30th of September, with trepidation, for we had lost out on our hoped-for movie outfit. So we chose to begin in a very small place, Hayashima, where our failure would not be too conspicuous if it should occur. But fortunately the main Christian man of the town, who was banker, had been mayor, and was still the moving spirit in everything that was good in the town, believed in the unadulterated Gospel and its power to hold men, and we started in.

We pitched our tent in the tall grass of the village dump-place opposite the school, and borrowed squatty school benches on which to bestow the audience that might come. They came—children first, filling the tent, and listening enraptured to our story-teller pastor—and he could talk. All we had to attract them else was our poor little lantern; but we made it do good service in showing up scenes in that wonderful life of the Man of Galilee. Four nights consecutively—that was our program. We divided up the pictures so as to cover the period, and, beginning at 6.30, we kept the children busy until eight o'clock, making them sing first for twenty minutes new songs of our choice, and they sang as though they enjoyed it; then twenty minutes of pictures; and then almost a solid hour of listening to our story—and it was the most fascinating ever. Then came the adults' turn; and they came too, filling most of the benches and standing in the rear, and listening in, ready to run when it became too lively or too dull for them. Though, if truth be spoken, but few of them moved from the spot until the last of the two fiery speeches was over at 9.30—and one of the speakers was a layman.

The same program was followed up for four nights with like results. A little flurry was occasioned once by a somewhat too plain statement of what sin meant, and a little too clear showing up of the inadequacy of their own gods, with the result that after all the meetings were over a counter meeting was gotten up, it is said, to give the anti-Christian hotheads a chance to defend themselves. However, that was not so important a result as the request from seventeen young men to organize a class for the study of Christianity under the leadership of the young pastor from Kurashiki, who had been most outspoken against their false ideals.

Our second stamping-ground was Kasaoka, a snug little town with a citified air. Here a good tennis court furnished an excellent site, though it was in a somewhat too unfrequented part of the town to attract the populace. Still the scattering of 3,000 dodgers and the persistent talking of it by the children and by the Christians who were on the job did the business, and our meetings were larger and more successful, and we were given a more respectful and earnest hearing than was the case in Hayashima.

But the last campaign of the fall was the best. This was in Tamashima, a big overgrown seaport town; great in its day, but long since left high and dry by the falling off of its sea trade on account of the coming of the railroad and its missing the town by a mile. Here the Church flourished once, but of late years it has had a name that it lived but was dead. But this meeting! It is a harbinger of better days surely. It brought out the old Christians from their hiding places, to a degree, and a new element filled the tent to overflowing. Every night there were more of them, and the more eagerly did they seem to listen. We were emboldened to cast the net here, and asked for a registry of names of those who wished to be taught with a view to becoming Christians. Nineteen names were signed on cards and handed in—new people!

And books! Every place we went we had tracts to distribute and books to sell—Bibles, hymn books, and simple Christian expositions. In Tamashima we sold out, and took orders for more; eight or nine yen worth in all. That shows they mean business.

What did it cost? The time of three men every night, leaving their churches and their other jobs for this one big effort, usually each man two or three nights consecutively, though some only one. And in money, an average of about 25 yen a place for the three or four days' campaign. This, including transportation of the tent, electric lights, rent of ground and benches, travel, literature, printing, lodging, etc., though the local people usually paid for the last two items, and the "etc."

No, the idea is not patented. It is workable elsewhere. No undue emotionalism has characterized our campaign, nor will it. Solid, serious common sense, and Gospel truth, which is allowed to make its own forceful but unforced appeal. That is our purpose and method of work and we have kept to it with good success.

THE PASSING OF MISSIONARIES

MARGARET BELL HASKELL

On February 12, at the age of eighty-three, Margaret Bell Haskell, the widow of Dr. Henry C. Haskell of Bulgaria, died at Oberlin, Ohio, where she had spent the last fourteen years of her life. She is survived by three children, eleven grandchildren, and two great-grandchildren. One son, Mr. H. J. Haskell, is the Editor of the Kansas City *Star*.

Mrs. Haskell's immediate family has given over one hundred and sixty years of service on the mission field in Bulgaria: her daughter Mary was a missionary there for some time; her older son, Dr. Edward B. Haskell, has been there for thirty-three years; her eldest granddaughter, another Margaret Bell Haskell, went out last year to enter into the kindergarten work in Sofia.

Margaret Bell and Henry C. Haskell were married in 1862, and their wedding trip was to Bulgaria, where they worked together for thirty-four years; first in Sofia, and later in Philippopolis and Samokov, with an interval of fifteen years spent in the homeland on account of the growing infirmity of Mrs. Haskell's mother. They shared in the establishment of the first boarding school for girls in Bulgaria, and one of the first boarding schools for boys in that field; these schools were later removed to Samokov.

Mrs. Haskell was born in Rhinebeck, N. Y., where her father was principal of an academy, but she grew to womanhood in Massachusetts. Naturally democratic, to excel others, to be honored, was not in her program for life. She had no worldly ambitions. Nothing could so pain her or rouse her ire as to see any human being treated with scorn or contempt. The multitudes of poor whom she helped on the mission field appreciated the deference and courtesy with which she treated them fully as much as they appreciated the material aid. She knew the art, and shall we say the science, of sacrificial living.

She was plucky: she once went to a village where no man dared go; the peasants would have risen up and beaten a man. As a matter of fact, they *did* rise up, and were on the point of beating *her* when the Lord turned their hearts. From that time the Christian work prospered in that village, which is now one of the strongholds of the faith.

Mrs. Haskell had a remarkable mind: she was a brilliant student; her literary taste was of a high order. The *Missionary Herald,* as well as the missionary cause in Bulgaria and in the world at large, has lost a rare friend.

ROYAL MERRIMAN COLE

Royal Merriman Cole died on March 12, less than three months after the home-going of the wife who had been his true helpmeet for fifty-six years. The main facts of their life together were given in the February *Herald.*

Dr. Cole was born February 12, 1839, in Stark, N. H. One of a large family of children, he worked hard on a New England farm; but, eager for education, entered Amherst at last, with but thirty dollars in his pocket, and worked his way through. Graduating in 1866, he prepared for the ministry at Princeton and Bangor, married Lizzie Cobleigh of Littleton, in 1868, and sailed for Turkey, where he served nearly forty years, first in Erzroom, then in Bitlis. Six months after arriving on the field he preached a sermon in the Armenian language.

A marked characteristic of Dr. Cole was his tender-heartedness. His impulse to help those who were in pain or sorrow, always strong, was coupled with a natural gift for such ministry. He would have made a splendid physician. This impulse and gift had full scope during the Russo-Turkish War, when Erzroom was a storm center and was filled with wounded from both armies.

Probably the hardest period of his service in Turkey was the three years following the massacre of 1895, when his associate was deported by the Turks, the missionary wives and children sent away by order of the British Vice-Consul, and Dr. Cole was left quite alone in Bitlis, in the heart of the Kurdish highlands. At this time he gathered into an orphanage a great number of the children left homeless and fatherless by the massacre. Later Mrs. Cole and one daughter rejoined him.

In 1907 they came to America. An honorary degree bore testimony to appreciation by his Alma Mater of Dr. Cole's self-sacrificing life and labors. He never lost touch with the work in Turkey, and a wide circle of friends were awakened to an interest in missions through contact with his enthusiasm. His last years were spent in Forest Grove, Ore., in a home made happy by the devotion of his daughters. At the last services in First Congregational Church, Dr. Herbert L. Underwood, who had been an associate and friend in Turkey, read a letter from Dr. W. W. Peet of Constantinople, which expressed the esteem and warm regard felt for Dr. and Mrs. Cole by their friends on the field; and he himself went on to call Dr. Cole "a Defender of the Faith and the Faithful—a man of loyalty, courage, and idealism."

MARTHA J. BARROWS

Friends of Christian missions will mourn the passing, while they rejoice at the life work of Miss Martha J. Barrows, who died March 13 at the home of Miss Gertrude Cozad, in Claremont, Cal. Miss Barrows retired from the Japan Mission last fall after forty-eight years and seven months of devoted and fruitful service to the Kobe Station as evangelist, under the W. B. M. I.

Very nearly the full span of productive Congregational missionary work in Japan is covered by

Miss Barrows' service. When she arrived in 1876, the city of Kobe was an obscure fishing village, in which, two years previously, the first "Kumiai" church in the island empire had been founded. She watched the city grow into one of the greatest manufacturing and trading centers in the empire, and with it saw the work of the mission expand from the early days of itinerant evangelism to its present center, about a strong, self-governing, and self-supporting church, which serves as an axis for an influential cluster of philanthropic and educational institutions, and which in its turn gives aid to younger and weaker churches. In this development Miss Barrows herself played no small part. Two schools, two continuous Bible classes, many churches strengthened, more lives renewed, and a wonderful home made for her family, for new women missionaries, and for a constant procession of guests —these are among the achievements to her credit.

Miss Barrows was born July 26, 1841, in Middlebury, Vt., and was thus eighty-three at the time of her death. "Of sturdy New England extraction, her character was strong and her presence a benediction," writes a former colleague in the mission. "One of my own early recollections of her name was when, a college student in her home town of Middlebury, I often heard her brother read to us in a 'missionary concert' a letter from 'Sister Mattie.' Those early messages breathed a consecration and a beauty which since 1886 it has been my privilege to see and feel at first hand as one of her younger colleagues in the Japan Mission. . . .

"Better even than what we, her mission colleagues, saw in her, is the witness borne to her unusual worth by the multitude of her Japanese friends, old and young, high and low—men and women who have had good teaching and strong impulse, good leading and compelling motive, from her words and from her very self. Very many owe to her their new and eternal life."

THEODORE DALZEL RIGGS

The Turkey Mission is called upon once more to mourn the loss of a member of the Riggs family. Theodore Dalzel Riggs entered into rest April 9, after a short struggle with pneumonia in Boston, where he was preparing for a return to his work as Treasurer of Anatolia College.

Mr. Riggs graduated from Mount Hermon School in 1900; Colorado College, 1908; and the Denver University Law School in 1911. He gave up law in 1914 in order to take up missionary service in Turkey. The War, however, prevented his getting to the field that year. He served in the Treasurer's office of the Board until 1919, when he sailed for the Near East. Two years later he was sent out of Turkey with the rest of the Merzifoun Station when the Turks closed up our work there. He has been studying in America the past two years preparatory to the resumption of his work in the Near East just as soon as Anatolia College could be reopened. He was planning to sail within a short time for Salonica, where Anatolia College is now operating.

No missionary of the Board has been called upon to face so many disappointments in his effort to become a missionary. He has met these obstacles and difficulties and disappointments like a Riggs, and will live in consequence in the memory of his circle of closest friends.

Mr. Riggs was the son of Rev. Edward Riggs and Sarah Dwight Riggs of Marsovan, this showing that he was a direct descendant from Dr. Elias Riggs and Rev. Harrison G. O. Dwight. He was born at Athens, Greece, December 7, 1879. He leaves a widow and five children, two of the latter being twins, born last October.

Pres. George E. White, of Anatolia College, arrived in Boston from Salonica only the day before his colleague's death. At our request he has written the following brief tribute to the young man, who was associated with him during his short term on the field:—

My acquaintance with Theodore Riggs began in the home of his parents November 15, 1890, the day we reached Merzifoun and our work in the Near East. His life, like that of Moses, in some respects the greatest man of all history, means exceeding patience; like Moses, "he died without the sight."

His college course in Princeton was interrupted by health failure, and a long struggle followed. He won out and honorably graduated from college and law school; but when the way finally opened for him to go to the mission field with his devoted wife, the outbreak of the Great War detained him in America, for useful service in the Treasury of the Board. After the War they reached Turkey and were happy, but only to be forced to withdraw within two years. Two more years in Salonica meant useful but temporary service.

Furloughed home, he mastered the Denver University course in Commerce, three years in one. All his training, as well as his native ability and his experience, combined to fit him for the great service, at the threshold of which he stood when ready to go out again. He was to be Business Manager of the Anatolia College enterprise in Salonica, to which he was committed with absolute conviction; and he was to organize a Department of Commercial Education.

Mr. Riggs was honored most by those who knew him best. He was the strongest reliance to his associates and his pupils in the sternest stress. His death in his prime seems to us like an irreparable loss, a staggering blow. It is a challenge to other and younger men to take up the tasks that he lays down. He was a strong, simple, and unprofessional Christian, believing with all his heart in the Christ life as God's way of life for unhappy men. Patience to the uttermost was his habit. He never knew defeat, because for him truth and justice must win, however long delayed.

The mantle of a great heritage rested on him, and his undaunted life transmits that heritage to his children yet more enriched. G. E. W.

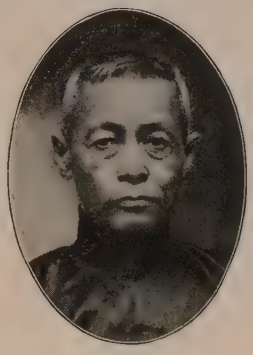
FORTY YEARS OF CATHAY

It is a strange coincidence that just as this story goes to the printer we receive the cabled news of Mrs. Hubbard's death. We can think of no better eulogy than that which one reads between the lines of this anniversary account.

AT THE FOOCHOW ANNIVERSARY

Seated, at left: Mrs. Hubbard, Mr. Hubbard, and committee in charge of the celebration. Standing, at right: Miss Emily S. Hartwell, who shared with Mr. and Mrs. Hubbard the honors of the occasion. Gifts, testimonials, and exhibits from the Industrial and Agricultural Departments in foreground.

THE poet who wrote "Better Fifty Years of Europe than a Cycle of Cathay" would have admitted himself sadly behind the times could he have been present at the celebration of the fortieth anniversary of the arrival in Foochow of Rev. and Mrs. George H. Hubbard, American Board missionaries, and Miss Emily S. Hartwell, W. B. M. I., held last November in Foochow. To this ceremony came graduates and students of Foochow College, officials, gentry, educators, business men, pastors, and laymen of Foochow city, to be entertained by seeing an exhibit of the work of the Fukien Homes and of the *Christian Herald* Industrial Missions. And nearly everything—college, churches, schools, orphanages, and industrial missions—even many of the businesses represented by the visitors and the form of government represented by the officials—was a product of that forty years.



GOVERNOR SAH

Fukien Province, China

The idea of the celebration started with Dr. Lie-Ding-Lin. This young woman, who came from Foochow to Chicago for her medical education, was the first Chinese to secure a life certificate to practice in the eleven states centering at Chicago. She returned to the city of her birth as one of the few native women physicians.

Dr. Lie's suggestion as to the anniversary was quickly taken up by Foochow College people. Our picture shows the committee which planned the elaborate affair, seated in front of the map of the world. The rocking-horse to the left is from the exhibit of the cabinet-making department, and the boy beside it is the cabinet foreman, an orphan rescued by Mr. Hubbard from a far-off village of the Chang-Lo district. Behind him, standing, is a leading teacher in the night school. Near the big squash on the other side, which represents the agricultural work of the Homes, stand the carpentry timekeeper and the head accountant holding his abacus.

In front of the committee chairman, Mr. K. C. Chen, are displayed the art treasures given the Orphanage by Gov. C. P. Sah, the civil governor of Fukien province. They include a roll of beautiful tapestry, a silver medallion, a choice vase of delicate gray porcelain, and a wonderful cloisonné vase presented to the governor by Tsao Kun, president of the republic, who might be a little surprised to see the whereabouts of his gift. These rare treasures were given with the request that they be eventually sold and the money used for the Orphanage.

Among the notables who attended the celebration were Governor Sah; a representative of the military governor of the province; Hon. E. B. Price, the American Consul; and Miss Giles, daughter of the new British consul.

It is a pity that the four hundred year old camphor tree which stands in front of the Pliny-Fiske-

Stuart Lodge could not have taken a verbal part in the proceedings, as it was already a sturdy tree when the Pilgrims disembarked at Plymouth Rock, and probably an ambitious young seedling when Columbus discovered America. What a vista of experience from which to comment upon the past forty years at Foochow! However, there was no lack of human speech-making. Pastor Li Nu-tung reviewed the life and work of Mr. Hubbard, who arrived in Foochow on Thanksgiving Day, 1884, organized the first Christian Endeavor Society outside America in Foochow in March, 1885, and started a movement to print Chinese in Romanized letters. In 1891 Mr. and Mrs. Hubbard moved to a new field at Pagoda Anchorage, in the Diong-geng field. There, by 1900, they had established forty-two Christian centers, with chapel or school, or both; Mr. Hubbard had opened a boys' school and Mrs. Hubbard a girls' school. The latter grew into the present Abbie B. Child Memorial School at Diong-loh. Rev. B. D. Kuo, pastor of the Hartwell Memorial Church, spoke in honor of Miss Hartwell, emphasizing especially her connection with the Industrial Homes, funds for the opening of which were contributed by Dr. Klopsch of the *Christian Herald* newspaper of New York City.

THE TE-LIN CHRISTIAN TRAINING SCHOOL

By ROBERT B. WHITAKER

Though born in Shirley, Mass., Mr. Whitaker is a California man, having been educated at Banning High School, California College, Oakland, the Pacific Coast Baptist Theological Seminary, and the Pacific Theological Seminary. He was ordained in Berkeley, and is a member of the Congregational Church of Paradise, Cal. In 1913 he married Louise Gulick of Honolulu. Appointed by the Board in September, 1915, he began his work in the Shaowu Mission in 1916, and in 1921 was transferred to Lintsing.

As for the word "Te-Lin," the "Te" stands for Tehchow or Tehsien, and the "Lin" for Lintsing, the two American Board stations in Shantung. The school is a joint enterprise.

ON the 28th of October there was opened in Lintsing, Shantung, a Bible School, which we believe is the first of its kind in China. This school is exclusively for the training of Christian laymen with a view to meeting the need for intelligent lay leadership in the Christian churches of the American Board in the province of Shantung. At the last meeting of the Provincial Congregational Association at Tehchow, it was voted that that organization give its endorsement and support to the opening of such a school. A regular three years' course of study has been outlined. We are planning to give these lay workers who come to us for training just as careful and systematic instruction as they could secure in an ordinary Bible School for regular paid workers. The three years' course leads to a diploma for those who successfully do the required work. But the big difference between this school and the ordinary Bible Training School is that it is frankly said in the beginning that pupils are being fitted for volunteer service; not for work as paid evangelists.

To some at home this may seem an amazing enterprise, to expect people to give three years of their life to preparing for voluntary unpaid service for the Church. But those who know something of the needs of the Chinese Church will see that it is only through some such plan as this that the Chinese Church will ever be able to achieve economic independence. Our field is enormous in size, and it is simply impossible, even with foreign funds, to finance the number of paid evangelistic workers that are needed to reach the people in our pastoral care. It is even more impossible for the Chinese Church to finance such a method of evangelism. Therefore, we are reaching out in faith towards the establishment of a new system.

We say a new system, but as a matter of fact it is partially in operation at the present time. This section of China is dotted with thousands of small villages, with a population of from 100 to 500 in a village. Here and there we find larger market towns, which act as commercial centers for the surrounding villages. On market days (usually every five days) the people from the villages go with their produce into the market towns to do selling and buying. It makes these market towns points of strategic interest and importance. Accordingly, most of our preachers have their church centers where the organization is, in a market town, and from there they try as best they can to serve the many small outlying villages, as well as the folks in the town. But the villages are too numerous for any one man to really cover such a circuit as is the responsibility of each of our preachers.

Hence the necessity for the volunteer lay leader. At the present time practically every small village where there are eight or ten or more church members has its own lay leader elected by the Christians in the village. At such times as the regular preacher cannot be with them to lead church services the lay leader has charge. He also takes the

responsibility for raising the church contribution for his village. In some centers such lay leaders are running night schools to teach church members or inquirers to read. To come back to the Bible School, our most difficult problem in connection with this lay leadership grows out of the amount of ignorance which exists all over China, and specifically here in the Shantung field. Seven out of ten of those who want to become Christian can neither read nor write. Many who would naturally be religious leaders in the communities where they live are illiterate. Therefore it is up to the church to train them, that their leadership may be intelligent. Men with qualities of leadership are apt to be leaders even though not as intelligent as they ought to be as to the meaning of Christian discipleship.

At present we have thirty-four students in the school in the regular course, and several in addition who are taking preparatory work that they may enter the regular course next year. Seventy-five per cent of the students up to date are receiving no help whatever. They are a fine, consecrated group of young men and women.

Every Sunday a number of them go out to the villages near Lintsing to preach and teach the people.

A GLIMPSE OF KAGAWA

At the Washington Missionary Convention Kagawa, of Japan, was an outstanding personality. He has continued to make an impression throughout America wherever he has been seen and heard. Our readers may be glad to turn back to the "Missionary Herald" of June, 1923, for an account of his work. His life story is being published in "Asia."

Kagawa is a striking labor leader and social worker. He might have lived in comparative wealth, but chose instead the squalor of Shinkawa, the slums of Kobe. His settlement work is largely supported by his writings.

Kagawa is a Christian. He believes that the spirit of Jesus alone can meet Japan's need. "I know now," he says, "that the responsibility for the right interpretation of our Christ rests on us Japanese Christians. We are praying that though we face the crisis which means better industrial conditions or revolutions, we yet may be led by His spirit. In some way we can pray for you, too, that the spirit of the Carpenter of Nazareth may make us one. Before love there is no enemy. We shall keep the Pacific Ocean as blue as ever; not stained with blood."

HOLIDAYS IN SPRING

For The Children

By GRACE H. KNAPP

At the Boys' Festival in May

IT is spring—spring—spring—delicious spring! The new little pale green leaves twinkling in the sun with every breeze; the birds twittering and fluttering in nearly every bush and tree; the fresh, sweet, cool air; the quick little showers—oh, it's all so lovely after the long, cold winter! Isn't it?

You have been hunting in the woods for pussy-willows, hepaticas, crocuses, arbutus, violets, all through March and April, haven't you? And perhaps you are thinking now of May baskets and May Queens, picnics, hikes—what good times one *can* have in the spring in America!

Do you ever wonder what special good times boys and girls in other countries have in the spring? Wouldn't you like to go and see? Let us, you and I, step aboard a Magic Carpet and fly, faster than any airplane could carry us, across the great Pacific to a little country town in Japan.

The low hills around it are pink and white with azaleas and the gardens are full of the blossoming shrubs. How gay the streets are! What are all those banners floating in the air in front of every house? Look closer! They are paper fish of all sorts of bright colors, a fish for every boy in the house, for this is the Boys' Festival, on the 3rd of May. In the front yard of the house nearest us a father and mother and their children have just finished hanging from a tall bamboo pole three glittering fishes, red and black and gold. The big fish at the top is for the oldest son, the tiny one at the bottom is for the baby, and the middle one is for Ito, the small boy of the family.

Off he goes as soon as the banners are up, for the boys of the village are having a glorious time on the streets and playgrounds. There are all sorts of games to be played; there are hundreds of gay toys in the shop windows to be looked at, and cheap toys and paper cones of ice cream to be bought from street venders—and Ito's father has given him more pennies this morning than he has ever had to spend before.

When he is called to dinner let us slip unseen into the house with him, and while he is eating the freshly caught fish, the rice dumplings wrapped in iris leaves that have been cooked specially for him today, let us look into the other room, where on lacquered shelves are piled the treasures of the family that are packed safely away the rest of the year and brought out this one day for Ito and his brothers to look at. There are bows and arrows, swords and spears and banners and shining armor; on the floor are splendid saddles and drums. All these things belonged to Ito's great-great-grandfather and grandfather and uncles who were soldiers. On the lowest shelves are Ito's toys which he doesn't play with every day—horses with riders wearing armor, and dolls made and dressed to look like famous heroes. Ito loves to look at these, for he has heard story after story about the wonderful deeds of these heroes, and he tells himself he will be just as true and brave as they were when he grows to be a man.

After dinner he runs out to play more games and to fly gorgeous kites made to look like fishes and bats and birds and butterflies. But the best time is in the evening, for there are fireworks in every yard, the houses are brightly lighted, and the boys have parades with lanterns and torches, like a Fourth of July in May. At last the day is done, and while Ito goes home to bed, a tired and happy boy, let us slip away on our Magic Carpet through the dark night—slip back home.

But don't the *girls* have any special good times in Japan in the spring? you ask. Oh, yes! Just two months ago, on the 3rd of March, Ito's sister O Hana had a beautiful time at her Feast of Dolls. And it lasted longer. The picture shows you the set

AN EXHIBIT AT THE FEAST OF DOLLS, IN MARCH

of shelves covered with red cloth, on which O Hana's mother arranged the dolls of the family which she had unpacked and brought from the *go-down* or storeroom behind the house. Here sit big dolls and little dolls, dolls dressed in velvet and satin, and everyday play dolls; dolls made to look like the Emperor and Empress and the ladies of their court, and dolls dressed like work-people; dolls that belonged to O Hana's great-grandmother, and dolls hundreds of years old. You can see toy dogs, too, and doll furniture—bureaus and chests and a toy stove and tiny dishes, from which the dolls may eat their soup or rice.

There are not so very many dolls in this picture, but in some families these shelves cover two walls of a room and on them are hundreds of dolls. But in a few days they must all be taken down and stored away and only the everyday play dolls left. Do you think O Hana had a duller festival than her brother Ito? She doesn't think so, I know. She is looking forward already to the Feast of Dolls next year.

BY A JAPAN SHRINE

Piling up the stones for the souls of little children, who have died, to play with

THE BOOKSHELF

Christian Fellowship among the Nations, a Discussion Course which will help Groups of Young People and Adults to do Straight Thinking on our Greatest Problem. By Jerome Davis and Roy B. Chamberlain. The Pilgrim Press. Pp. 116.

Present conditions demand thoughtful consideration of international relations. These ought to be governed by Christian principles. How are these principles to be applied to the various problems that arise? Groups seeking an answer to that question will find in this book a helpful guide. It discusses such subjects as the attitude we ought to take toward Patriotism, Other Races or Nations, Economic Imperialism, the Conscientious Objector, Enemies, the Need of Europe, etc.; and asks such questions as, "Shall the Church Support War?" Each section opens with a concrete example of some incident that brings a problem to view. This is described in such a way as will quickly call forth opinions and excite discussion. In some sections not a few students will probably begin by expressing views very different from those to which the authors evidently incline. This is especially true of the first section, and it is to be hoped that sympathy with opposition to the sermon there described will not close the mind of any student to cool consideration of the questions that the book presents.

The latter half of the book contains short essays on the subjects that have been considered, and each study group is recommended to get further help by obtaining for reference a Library Package of twenty-seven pamphlets that the Pilgrim Press offers for $1.50. The query arises whether, among these pamphlets, and also among the books mentioned, there ought not to be some written from a point of view opposed to that of this handbook, for the difficulties of a problem are likely to be minimized when looked at from only one side. If one purpose of our study is to enable us to convert men whom we think are in the wrong, we need to know what arguments they will bring against us.

O. C.

Missionary Morale. By George A. Miller. New York: The Methodist Book Concern. Pp. 156.

A well-written, helpful booklet for Student Volunteers and young missionaries, emphasizing spiritualized personality, "morale," as the essential thing rather than the equipment of buildings, furnishings, and other material helps so much in evidence in these days. A timely word. The presentation, to our mind, would be more forceful if it dealt with the problems of missionary success and failure by means of concrete instances rather than through generalizations. The "case-method" applied in this direction would yield many helpful suggestions. For instance, in speaking of the importance of the foreign missionary maintaining his intellectual life through reading and study, why not tell how some have done this successfully and why others (most of them, we fear) have not? The book, however, contains much sound advice well put.

C. H. P.

Christian Missions and Oriental Civilizations. A Study in Culture Contact. By Maurice T. Price, Ph.D., with a Foreword by Dr. Robert E. Park, Shanghai, China. Pp. 578. Sold by G. E. Stechert, New York, and by the American Baptist Publication Society, 125 Wabash Avenue, Chicago. Price, $3.75.

This book should attract various classes of readers. Students of sociology, even if they have no special interest in missions, will welcome its information concerning the ways in which individuals and groups are affected when brought into contact with those of a different culture who are trying to win their approval of ideas hitherto unknown. Supporters of missions may find much to help them in understanding the problems that their representatives in foreign lands must meet. Christian apologists will be shown reasons for caution when making comparisons between their own religion and others; for quotations from Mohammedan, Hindu, Buddhist, and Confucian writers contain claims for what is excellent in their own systems and, like the Christian writers, appeal to the principle, "By their fruits ye shall know them," as they describe the drunkenness, licentiousness, cruel persecutions, and bloody wars of lands where Christianity is the prevailing religion.

The author's extensive study of sociology has been supplemented by direct observation of missionary work as he gained it during several years of residence in China. He makes abundant use of what others have written and gives copious quotations from books, some written in favor and some in opposition to missions. The most important of these books are listed in a bibliographical appendix. It could be wished that he had given a little more information concerning the less well-known authors so as to show the points of view from which they made their observations.

O. C.

METHODS AND PROGRAMS

FROM THE PAGEANT, "STRIKING AMERICA'S HOUR"
As given at the Summer Conference, Yankton, S. D., 1923

SUMMER CONFERENCES—A PAYING INVESTMENT

Three secretaries of the Woman's Boards have contributed to this article: Mrs. Helen Street Ranney, of the W. B. M. P.; Mrs. Paul S. Doescher, of the W. B. M. I.; and Miss Helen Frances Smith, of the W. B. M., who wove the threads together. It is a plea for a greater use of the Summer Conferences by the churches. We lend it our fullest moral support. Let us double our summer "Plattsburgers."

SUMMER used to be a godless, pagan season, and the despair of pastors. Everybody took a holiday so thoroughly from church work during the vacation weeks that a month or more was required in the autumn for the church to recuperate from the after-effects, and to swing back to the regular program.

Now, thanks to the development of the Daily Vacation Bible Schools and Summer Conferences, no one really needs to suffer from the familiar malady of religious heat prostration. For enterprising people, young and old, the summer is more and more getting to be a time of renewed consecration, of deepened understanding of the church and its work, of revaluation of life, and of spiritual stimulus. The wise pastor is he who raises up leaders against the day of his return from the mountains or seashore by encouraging his people to attend summer conferences. In every church he makes it his special task to see that selected young people of his church attend some summer conference, the expenses to be met either by the church or by one of its organizations. Often the Christian Endeavor Society or the Church School will raise the money to send one or more delegates. In many cases the Woman's Society creates a fund for this purpose. Laymen and women, too, who feel the need of future leaders, not only in mission study groups, but in other organizations, enlist the sympathy of their fellow-church-members to make it possible for young people of the church to attend at least one summer conference. The ideal is, of course, a carefully chosen group selected from all departments of the church, attending the various conferences in that locality, so that not only the Christian Endeavor Society receives the inspiration and uplift from its delegate, but the whole church is better and stronger because all branches have been so stimulated. In fact the wise pastor sees to it that the church budget includes a definite provision each year for conference attendance; and not only for summer attendance, but to be drawn upon for State and Association meetings and for the annual meetings of the various Boards.

And what should such conferences do for those who attend? Delegates have learned that missions, the most important movement at home and abroad, must be given a worthy place in the work of the church; its study must be carried on, not in a dilettante, offhand, apologetic way, but intensively as a great business is conducted. The hours of intensive work on study book and methods under experts, the

exchange of ideas, have made lasting impressions and have brought the work of the following year up to a higher standard than it ever had been before. Echoes of this study have been heard long afterward in schools of missions, which are giving new enthusiasm to our churches. Inspiration, education, and recreation combined, furnish a period of excellent fellowship, and have lifted many lives nearer the Great Teacher. Many a young person has returned home saying, "It was the best week in my life," or, "It has brought a challenge into my life—to seek, to save, and to serve." These young people are those who will be leaders in their home societies and churches, and the training which they receive helps them to share in the world-wide work of the church.

Recognizing the importance of skilled leadership in the field of religious education, the Woman's Boards have tried to coöperate with the states in their territories in developing Congregational Young People's Conferences, Missionary Education Movement, and Y. W. C. A. Conferences. The Missionary Education Movement Conferences are great interdenominational training schools for Christian workers. They are like summer schools of a great university held for ten days at places of wonderful beauty, affording splendid recreation and offering a wide variety of courses. The curriculum includes advanced courses for leaders, and also elementary courses for those who have had little previous training. Five conferences are held under the Movement at the following places:—

Blue Ridge, N. C.—June 26–July 6
Ocean Park, Me.—July 1–10
Silver Bay, N. Y.—July 3–13
Asilomar, Cal.—July 8–18
Seabeck, Wash.—July 24–August 3

The Twenty-Second Conference of Women's Foreign Missionary Societies will be held at Northfield July 14–22. An infinite variety of study courses on methods and study books will be provided. Mrs. E. C. Cronk will again conduct the Methods Class, and Mrs. Helen Barrett Montgomery will lead a class on the study book for the year, "Prayer and Missions," of which she is the author. A variety of other courses will also be offered. Closely connected with this conference is our own Aloha Camp for Congregational girls between the ages of sixteen and twenty-six. A Camp service in the Pine Grove back of the tents opens a day full of inspiration and good fellowship—and at the day's end each delegate is more firmly convinced that the "business of missions" is the center of the church life. Information concerning Aloha Camp can be secured by writing Miss Agnes S. Kelsey, 14 Beacon Street, Boston, Mass.

We would emphasize again the State Conferences, the dates of which we have not received. Information concerning them can be secured from the State officers. One of America's greatest preachers has said: "One of the deepest problems that we have in the life of America and in the life of the world in this next generation is the production of a sufficient quantity of spiritual leadership. There are many agencies working for it with which you are acquainted, but there is one agency working in a way which I find at no other place—that is the work done in conferences in the summer." Let us, then, mobilize our forces and send a vast army of our church people to some conference this coming season, so that in the days to come the missionary enterprise may go forward with increasing momentum.

The Secretaries of the three Woman's Boards (by whom this article is written) will gladly furnish more complete information concerning conferences in their respective territories. Apply to Mrs. Helen Street Ranney, 432 Phelan Building, 760 Market Street, San Francisco, Cal.; Mrs. Paul S. Doescher, 19 South LaSalle Street, Chicago, Ill.; or Miss Helen F. Smith, 14 Beacon Street, Boston, Mass.

CAMP ALOHA, AT NORTHFIELD, MASS.

SUMMER CONFERENCES FOR YOUNG PEOPLE, 1925

So. California, Claremont, June 29–July 6
Connecticut, Storrs, June 26–July 6
Idaho, Smith's Ferry, July 22–31
Illinois, Sawyer, Mich., June 17–23; July 15–21
Iowa, Grinnell, June 12–19
Kansas, Manhattan, July 7–13
La.—Texas, New Iberia, La., July 7–13 (colored)
Maine, Winthrop, August 23–29
Michigan, Olivet, June 19–27
Middle Atlantic, Saltsburg, Pa., August 3–10
Pennsburg, Pa., August 8–17
Minnesota, Park Rapids. Boys, June 1–16; girls, June 16–23
Northfield, June 16–23
Montana, Billings, July 11–20
Nebraska, Crete, June 6–15
New York, Montour Falls, June 26–July 6
Blairstown, N. J., July 18–27
No. Carolina, Kings Mountain, June 9–19 (colored)
No. Dakota, Valley City, June 17–24
Velva, July 8–15
Ohio, Lakeside, July 6–13
So. Dakota, Placerville, July 8–15
Yankton, July 18–25
Waubay, July 27–August 2
Texas, Ft. Worth, July 14–19
Washington, Seabeck, July 15–23
Wisconsin, Green Lake, July 4–10
Ashland, July 25–31

Methods and Programs continued on page 262

THE HOME BASE

The American Board

Shall We Call a Halt?

In 1921 our Foreign Boards had, among others, one large reason for happiness. That year there were appointed to go to waiting missionaries and eager groups of natives across the waters, seventy-three young, sturdy, and enthusiastic recruits. It looked like the forerunner of great days ahead.

Unfortunately, three groups of people were to be disappointed as the years came along. Each succeeding year fewer young people have had the supreme joy of going out. The missionaries have had to swallow their disappointment at not getting reënforcements. The villages waiting to be evangelized have not been won, the schools that ought to have been started have not been begun, and the hungry people who ought to have been fed have had the offer of a stone.

Last year forty-three new missionaries were appointed. This year, it is not probable that over thirty-five will sail. Two of the Woman's Boards have made no appointments so far. The American Board is making very few.

What is the reason for this? For the American Board it may be said that the Prudential Committee is insisting that the number of candidates sent out during the rest of the year be kept down to "the irreducible minimum." It is insistently urging that new money must be available from some church sufficient to cover outfit and travel. It must represent a substantial gain above what the church has previously been giving.

Looking at the financial showing of the six months of this year, the wisdom of this ruling is evident. The receipts from all sources for the half year are $35,000 behind last year, of which church gifts are $6,000 less.[1] Appropriations for this year were $61,000 over last year. On the basis of these figures, a shortage of $96,000 is likely at the end of the fiscal year.

What is the best procedure in the light of these facts? Shall we thin out the line of recruits a little more? Shall we call an absolute halt, and that at the best time in the history of Christendom for an advance to be made? Or will the churches and individuals come through with increased gifts that will make it possible to capitalize for Christ the marvelous opportunity of this present day?

[1] Figures available since this article was put in print indicate that the church gifts for *seven* months have fallen off $7,441.20.

Woman's Board of Missions

Catching Up with Ourselves

From time to time in these columns you have been reading our story of figures, and once more we call your attention to the following statement, with the prayer that the report will serve as a challenge and stimulus. Word from the Treasury Department brings dismay, for we read that for the past six months there has been a loss in receipts of $2,118. We are further dismayed when the Associate Home Secretary reports that the total amount pledged by our Branches for the year does not cover the small increase which was voted at the Annual Meeting in Hartford last November.

The fear of continued loss in receipts turns our thoughts to the appropriations for foreign work which were made on the basis of this anticipated increase. Even so, these appropriations are $17,733 *less* than the conservative estimates sent us by the missions. Moreover, the Buildings Committee program will largely depend upon our ability to retrieve this loss. Can we afford to lose Government recognition because our school buildings are inadequate and in poor repair? Can we ask native college graduates to teach in our schools if we do not provide comfortable living quarters, or proper equipment? An American college woman teaching physics in one mission writes that the only equipment available is a ball of string, a stick of wood, and a basin of water! Can we, in all justness, let such a condition continue?

We know that certain Branches have had difficult apportionment problems, but we cannot account for the falling-off in other parts of our territory. Unless the apportionment is more nearly met in sections where it has not yet been reached, we cannot carry through our present plans for workers, buildings and equipment, to say nothing of more nearly meeting mission requests. Approximately two months are ahead of us before the summer, when many auxiliaries cease to actively function. For this reason there must be an immediate effort made for an advance in giving if our work is to be carried.

Branch Officers Discuss Merger

A Branch Officers' Conference was held on March 16 and 17, beginning in the evening, after the Directors' meeting and continuing through morning and afternoon of the next day. Eighty-four officers were in attendance, representing twenty-one Branches. The conference was called to discuss the suggestion made by the Committee of Twelve on reorganization of our benevolent societies that the American Board and the three Woman's Boards submit a tentative plan of merger in order that only one appeal for foreign work be made to the churches. The Woman's Home Missionary Federation and the Homeland Societies are considering a reorganization which will simplify appeals for work in this country. Our Branch officers discussed the matter freely, made various suggestions, and appointed a committee consisting of Mrs. C. H. Mix, Worcester County Branch; Miss Lillian Prudden, New Haven Branch; Mrs. John Thompson, Western Maine Branch; Miss Grace Chapin, Rhode Island Branch; and Mrs. L. R. Rounds, New York State Branch, to prepare a report of findings to be presented to the Board of Directors. The Directors approved certain sections at an adjourned meeting held March 30. The whole matter is at the discussion stage as yet, and it is too soon to make public even a tentative plan of merger, as the four Foreign Boards are still working over it. We hope that our readers will realize that, while we have taken this initial step at the request of denominational leaders, no change in the present organization can take place until action has been taken by the National Council and been ratified by the bodies concerned.

A New Appointee for Turkey

Our Gedik Pasha School is rejoicing in the fact that we have just appointed Miss Marion A. Nosser, of Jamaica, New York, to the Turkey Mission with the expectation that she will join the staff of our Constantinople school next fall. Miss Nosser has long been thinking of Turkey as a field of service and has been working hard to secure a thorough preparation. She says: "I trace my interest in things missionary to the Mission Band in my home church which I attended as a child. The interest was strengthened by friendship with the daughter of Dr. Christie, of Tarsus, and it was directed towards Turkey."

She grew up in New York City, took a business position there, and spent two years with the National Board of the Y. W. C. A. On the way to a Student Conference at Silver Bay she met a friend who helped her to get a college education. After graduating from Mount Holyoke in 1923, she had a year at the Graduate School of Education at the University of Chicago, where she took the degree of M.A. Her Master's thesis was on the subject, "The History of the Educational Policy of the American Board in Turkey from 1819 to 1923," in preparation for which she read all the annual reports from 1819 on. This past year she has been teaching in the Friends' Select School, Philadelphia, leading club work and managing a playground at the college home settlement situated in an Italian-Hebrew-Negro neighborhood.

Going to Japan

Another new missionary is Miss Eleanor Wilson, now of Kalamazoo, Mich., formerly living in Cambridge, Mass. She was born in Norwalk Conn., but her parents moved to Cambridge when she was a child and became members of First Church of that city. Both father and mother were teachers. She took the secretarial course at Simmons College and for several years was employed as a private secretary. Later her purpose turned to religious work, and she endeavored to fit herself by studying at the Biblical Seminary in New York City. She became greatly interested in Y. W. C. A. work, and is now holding the position of director of general and religious education in the Y. W. C. A. of Kalamazoo. Her Cambridge friends speak of her in the highest terms and are rejoicing that she has volunteered for foreign service. They say that her unbounded energy, her contagious enthusiasm, and her business ability will be of great value on the mission field. Her training and recent experience seem to make her well fitted for the social and evangelistic work so much needed in Japan, and she has, therefore, been appointed to the Japan Mission, with the expectation that she will be located in Matsuyama.

Miss Nosser
Turkey

Miss Wilson
Japan

Miss Welles
India

Miss Ragsdale
India

Facing toward India

India is to have its share of new appointees, one going to the Marathi Mission and one to the Madura Mission. We cannot call Miss Margaret Welles a new worker, since she has already given a four-year term of service at Ahmednagar Girls' School. But she is to return to India under permanent appointment this summer and she will receive her commission as a regular missionary. Miss Welles, who is a Smith College alumna, is the daughter of Mr. and Mrs. Martin Welles, of Hartford, Conn., and a niece of Secretary Patton, of the American Board. She has already made a large place for herself in the life and work at Ahmednagar.

Capron Hall, Madura, is to receive a new teacher in the person of Miss Juanita Ragsdale, of Lebanon, Ind. She had expected to go out under the Disciples' Board, but that society has been unable to send her for lack of funds. While in attendance at the Washington Conference, she learned that our Board had a vacancy in India which she was well qualified by her training to fill, and so made application to be sent out by Congregationalists. She received her B.A. from Indiana University, and had further study at Butler College of Missions. While at Teachers' College in Indianapolis, taking kindergarten training, she taught in a foreign kindergarten, which gave her the impetus to become a missionary. Of late Miss Ragsdale has been Industrial Secretary of the Y. W. C. A. in Newport News, Va., so she brings a varied training and experience to the work at Capron Hall.

Woman's Board of Missions of the Interior

FINANCIAL STATEMENT

Receipts Available for Regular Work, March 31, 1925

Year	From Churches and Auxiliaries	Non-Apportionment and Thank-Offering	Other Sources	Miscellaneous	Income from Endowments	Totals
1924	$10,466.96	$347.30	$1,004.00		$886.57	$12,704.83
1925	12,617.20	542.50	607.00	$5.00	834.16	14,605.86
Gain	**$2,150.24**	**$195.20**		**$5.00**		**$1,901.03**
Loss			$397.00		$52.41	

Receipts Available for Regular Work Since October 18, 1924

1924	$60,096.78	$3,601.61	$5,093.05	$1,839.58	$2,211.39	$72,842.41
1925	60,471.71	2,394.14	2,560.41	7,122.19	2,143.80	74,692.25
Gain	**$374.93**			**$5,282.61**		**$1,849.84**
Loss		$1,207.47	$2,532.64		$67.59	

Treasury Statement

Five months of the W. B. M. I. year have passed, and the danger signal is flashed to you by this report. The table shows that we gained only $374.93 over last year's apportionment amount. This spelled a $23,000 deficit in 1924.

Let us pause and plan. The ideal way is for every work to be supported by its living donors, and the gifts from its former friends will then be free for use as memorials in special pieces of work, like building and equipment.

Our tentative pledges from the states, if met in full, would not set free our Conditional Gifts and Legacies for memorial use, but they would make possible a year free from deficit. Last year we needed and expected $30,000 more than we received from the churches. This year we shall need the same.

Our best months for work are here now, so we have no time to lose. Let each one of us consider if she holds some of this much-needed money, and if not, then let us earnestly ask to be led to those who do hold it, and who will gladly give it, if only we make known our needs.

Woman's Board of Missions for the Pacific

At Asilomar, Cal.
The Place where the M. E. M. Summer Conference is held

Speeding the Parting Friend

It has been hard to say farewell to Miss Edith Parsons, now on her way back to Brousa, and we have said it many times over. There have been many delightful receptions, notably one in Berkeley, when she had the privilege of inviting her own guests. There have been more calls for addresses in the outlying districts than she could possibly meet. She goes back with a keen realization that she has a loving, loyal constituency on the Pacific Coast that will stand behind her in all the trying experiences that may come to her.

The New Study Books

A number of them are already off the press and can be ordered in preparation for Summer Schools. Our work in Latin America is in Mexico, and we shall enter with great zest upon this study, which will promote our own knowledge of the opportunity at Mazatlan.

Something New in Year Books

Harbinger of a new day, this year book, original both in cover and content, appears in fresh apple green with a miniature cut of the *Mayflower* in black under the title, Congregational Women's Missionary Society of Northern California. Save in the names of the societies, the term missionary scarcely appears anywhere in the book. There is no East or West, no Home or Foreign, but all interests are united; for example, Brousa, Lintsing, Talladega, Fort Bidwell find common ground under the heading, Social Welfare. A most amazing report announces generous gifts, totaling over $2,000, donated by thirty-three auxiliaries to the institutions under the care of the Society—gifts in supplies, Christmas boxes, and cash, all in addition to work for the regular apportionment. A clever reproduction of the Campaign poster, "Through your church project your life to all the earth," introduces the goal for each church in the State Conference. The booklet is appealing and stimulating, and the women of Northern California may well be proud of it.

Summer Conferences

Be sure to read the article on this subject in the Methods pages of this number, and thus learn more about our own M. E. M. conferences at Asilomar and Seabeck. Plan to go to one of these; it is experience too good to miss. Keep the dates in mind and send for circulars. Asilomar, July 8–18; Seabeck, July 24–August 3.

SO OUR MISSIONARIES WRITE

PRES. ALEXANDER MACLACHLAN, INTERNATIONAL COLLEGE, SMYRNA

"We clearly enjoy the confidence and patronage of the Government officials and of all classes in the community; and our opportunities of serving their best interests are limited only by our accommodations and other resources at our disposal. Perhaps one of the best evidences that the Government appreciates the services the College is rendering, is the Rushat Name, or Charter of Privileges, which has just been granted us by the new Republican Government at Angora to replace the Imperial Firman we held from the old *régime*. This official document which has just been handed to us is apparently the first and only one yet issued to any foreign educational institution, American or European, by the Angora Government.

"Another evidence of the unofficial and personally friendly attitude of those in authority at Angora toward us, is in connection with our radio installation. When I was in America eight or nine months ago a friend presented the College with a fairly powerful receiving set. Radio had not then been introduced into Turkey, governmentally or privately, so here was another chance for the College to play the rôle of pioneer, as we had done in so many other cases during the past thirty-five years. Before our set arrived here the Angora Government had adopted the French Government regulations for radio-receiving installations, which are rather strict and entail long delay. But a personal appeal to the Governor General of this province, who forwarded my letter to Angora, at once brought orders to the customs authorities here to hand the equipment over to me without any conditions. Within the next forty-eight hours it was installed.

"Our College Model Farm, which is developing into an agricultural department, is attracting a good deal of interest, and promises to be one of the most helpful means at our disposal for making the institution a direct contributor to the economic development of the country. At the present moment its Director is up in the interior with Fordson tractor and plow, demonstrating to the farmers the advantages of modern farming methods and machinery."

MRS. J. HENRY HOUSE, THESSALONICA INSTITUTE, SALONICA, GREECE

"A national poet spent a night at the school a few weeks ago and recited his own poems, to the great pride and delight of the boys. It has helped to make them more eager to know and understand their own literature, we feel sure.

"The boys love their school, the beautiful view of Olympus across the blue Ægean, the gorgeous sunsets, the buildings they have helped to build, the trees they have planted, and the fields they have plowed and sown. They love to come back to the school for a visit, and those who are in the army often spend a day or night with us when they are on leave. They say, 'It is like coming home.'

"One graduate who has a responsible position in a large orphanage is in charge of the livestock. A young Albanian who is typesetting is hoping to influence his companions by helping the Boy Scouts and the Y. M. C. A. A graduate of 1914 went from here to the Bulgarian Government Model Farm and School and has continued there as a teacher. One of his classmates is in the Viticultural Department in the same school, and another is Agronome in a nearby city.

"The electric lighting plant, a gift of the Bible Lands Missions Aid Society of London, and the '1909 laundry,' a gift of Mr. House's Princeton classmates, with the threshing machine and tractors—all provide the older boys with the much-prized opportunity of working with machinery.

"The school has been able to coöperate with other agencies in reconstruction work that goes far beyond the limits of farm and school. The B. L. M. A. has been providing the school with funds for ten years to carry on relief work.

"A recent extract from the *Penn Weekly* was so delightful a description of our beloved farm that I cannot resist copying part of it here:—

" 'I have seen a Christian agricultural farm near the city of Salonica, Greece. . . . I walked out four miles to visit it. All around me was rolling, treeless prairie. Not even a bush or a shrub could I see in any direction. Bare, brown, sunburnt hills were cut and torn by jagged yellow gashes, where a gully had been cut through the soil by a freshet. But in the midst of the bareness and sordidness, like an oasis in the desert or an island in a sea of blank earth, appeared the Mission Farm. Lovely green trees were everywhere; fruit trees, vineyards, and gardens surrounded a great white building. The whole view has remained in my mind, like the memory of a childish dream, and has become a symbol for me of the atmosphere of a Christian mission—a mission which makes everything sweet and green and fresh where it had been cruel and harsh and unlovely, and turns hatred into love and selfishness into service for mankind.' "

Misses Helen P. Larrabee (B.) and Charlotte E. Ferguson (B.), American Junior College for Girls, Athens

Miss Larrabee says: "Days in Old Phaleron are busy from the first cold dash down the long paved corridor to the blissful moment when we crawl under the mosquito nets on our sleeping porch. Carrying a miscellaneous schedule in an over-crowded building, teaching a mixed group of girls, is sometimes more wearing than one realizes until Friday night comes and the strain is relaxed. It is also hard to keep up with all that is going on in the world. We sometimes find it hard to strike a balance. But it is stimulating so long as one can keep up—and one feels bound to do that in order to rouse the girls to wider interests.

"There is definite need for educational work in Greece. So far as I have been able to determine, the schools here are inadequate. Languages are taught well. Sciences and mathematics—reasoning subjects—are neglected shamefully. And one has only to glance at the history of present-day Greece to know that there is a pathetic need of leaders with the ability to see both sides of a question and think it through with some approach to scientific method. It is perfectly astonishing to me the progress the school has made, starting, as it did, from nothing. I hope some way can be found to help it grow."

Miss Ferguson writes: "I don't know whether the girls were more curious about the 'new teachers' than we were about them—girls from wealthy Greek homes, girls from refugee Armenian homes, from orphanages and Turkish harems—and for a' that—just girls! There are times when I feel like the 'Old Woman in the Shoe,' both in regard to subjects and children. Seven different subjects—twenty-six periods a week—have fallen to my lot. I rush from arithmetic to Bible, where they ask where Cain got his wife and why God made flies; from physical geography to physiology; from drawing to study hour, with forty wiggling youngsters in a crowded, poorly-lighted room; from general science to physics—with a ball of string, a stick of wood, and a basin of water making up the laboratory equipment. And then, if there isn't 'duty' or a walk, we sink down wearily at the tea table—a great institution!"

Rev. Horatio B. Newell, Seoul, Korea

"For some time I was held up in my country work last fall, on account of the anti-American agitation. Latterly, however, invitations have begun to come in from these outside places and I have had some very pleasant experiences, both in the north and in the south. It looks as if the recent agitation has nearly spent itself and my work is laid out for me for the spring.

"The home church here in Keijo is in the midst of plans for rebuilding. The morning service has about 150 present—a good representative company from nearly every strata—business men, teachers, students, lawyers, doctors, officials, nurses, workingmen and women, editors, housewives—a little cosmos in itself.

"Our Christmas Sunday School celebration was held in the fine hall of the Y. M. C. A. Here were held also several interesting and unique gatherings. One was a 'Community Christmas' on the night of the 26th, when the place was packed with an audience of several nationalities, who enjoyed a varied program and incidentally learned a lot about the reasons for the celebration. Another was a two nights' gathering for the police and firemen of the city, to whom individual invitations had been sent. About 1,200 were present on the two evenings and in the responses to the words of welcome they expressed themselves as much pleased with this sort of recognition—the first they had ever experienced. The keynote was sounded in the opening address of welcome, which stressed the passage, 'Greater love hath no man than this, that a man lay down his life for his friends.' This was taken up in the responses from both police and firemen in a most touching manner. I have met some of these men since and it is evident that they still carry with them, however little understood, something of the Christmas glow.

"Another interesting gathering was on December 27, when the new Civil Administrator accepted an invitation from the (Japanese) Federated Churches of the city and came to a meeting of welcome for him. Some pretty serious problems were brought to him for his expression of opinion, if he would give it, or for his consideration. The meeting was not a large one, being only the regular members of the churches plus the Y. M. C. A. But they are a choice lot of men and represent the brain and the conscience of the community in a very fair way."

Rev. Philip D. Dutton, Taiku, China

"Last year the Salvation Army opened a hall on East Street, with Ensign P. T. Dorthe, a Swiss, in charge, to be joined March, 1925, by his *fiancée*, who came out from Switzerland in the summer and has been studying the language in Peking during the winter months.

"We foreigners most heartily welcomed the Salvation Army to Taiku, and have gladly invited Mr. Dorthe to our homes. We carefully explained to our Chinese brethren the purpose of the Salvation Army and its methods of work, and urged every one to coöperate with it. The Army is doing God's work and we all welcome this addition to the Christian forces of Taiku.

"Fortunately the Week of Evangelism came about a month after the Army began work here and it was glad to coöperate with us. The cornet and drums helped to call the crowds, and the simple choruses were soon on the lips of many people. One night we marched through the streets carrying lanterns and singing hymns and choruses. Every now and then we stopped on a street corner to preach for a few minutes and to announce the meetings in the

Street Chapel. The evening meetings alternated between the Salvation Army Hall on East Street and our Street Chapel on South Street. One day we loaded up the Ford, taking the Salvation Army, and as many more as could pile on, out to a nearby village. This week of close fellowship has bound our two organizations together, so that Protestantism presents a united front in Taiku.

"This fellowship has continued. The Tuesday evening meetings are merged. The Army comes to our Chapel one Tuesday and we go to theirs the next. In this way we are of mutual help, and the unity of Christian believers is emphasized, both in our own minds and in the minds of the non-Christians of the city.

"During last summer vacation a student from the Fenchow Bible School helped for two months. With two or three church members he frequently went out to the villages to preach. The party would reach a village about sunset, set up the stereopticon on a theater platform, preach to the crowds until dark, and then continue to preach with the help of the pictures. Crowds were always large—sometimes four or five hundred, although the mountain villages are very small and scattered, sometimes only three or four families making up a village. Our speakers said it was almost uncanny the way people seemed to come from nowhere, only to disappear again when the pictures stop."

MISS CATHERINE QUICKENDEN (I.) AND MISS BERTHA SMITH (I.), ARUPPUKOTTAI, MADURA MISSION

"We have had a sad time here since September, when plague broke out. It steadily increased until well into December, and once, in January, it again reached a total of thirty deaths in one day—now I am glad to say the average is only two per day. It is wonderful how the Christians have escaped. The only bad case of plague among them so far was a woman in the town, and she recovered. How grateful we are for our loving Father's protection through these trying months! Last month cholera also broke out in the town and raged for a week or two. Then it seemed to abate a little. But now it seems increasing again and spreading to villages all around. Yesterday was the first time it has reached our Christian streets near by. Two women died and one child is suffering, and we have just heard of one fresh case.

"However, on reviewing the work of 1924, we would say that it was a year of progress. During the year we had 39 Indian workers, 22 of these being Bible-women; and had 1,211 women and girls under regular instruction in 35 different villages; while about 2,700 others have heard the Gospel Message through them, at least once. We closed the year with 911 women and girls being taught in their homes. In addition to this, we made 6 itineracies; we missionaries were out 54 days and our Indian helpers 98, reaching in all 45 villages. Four Bibles, 73 New Testaments, 131 Gospel portions, and nearly 15,000 tracts, leaflets, and other books have been sold or given away, mostly given away. A large number of Hindu women are reading the New Testament in their homes, and in many cases the men of the house read the books given to their women. One father has just become a Christian through reading the Gospel given to his daughter. Another Christian woman, a convert who cannot read and is too old to learn, gets her Hindu relatives to read the Bible to her, and in this way several of the men have become interested. This has caused a fresh wave of persecution for her, but the other day, when she was a bit discouraged on that account, her husband, who is still a Hindu outwardly, (that is to say, he has not joined us openly) comforted her by saying, 'Tell God about it; He will help you.'

"We are making a special effort to teach the illiterate Christian women in our villages to read the Bible, and in order to do this, about twenty of our women, in addition to their regular work in the day, teach at night, either in school or in their own homes. Not an easy task—for most of the pupils are of the coolie caste, so work in the fields from dawn to dark and are tired at night. We have some very eager pupils—among them two women over forty-five years of age.

"As regards our Aruppukottai school, we found it necessary to build the compound wall *first*, for the sake of cleanliness and safety. An out-caste tribe near by thought our new land was a *good* place to herd their pigs, and some people stole building material—so the wall is going up—we hope to finish it this month and lay the foundation of the school building next month.

"In Karisakulam we pegged out the site on Wednesday and start work there, too, next week. We want to finish the building during the dry season. We purchased the site for the Karisakulam school from three different people of three quite different castes, and you may be interested to know that two of the three former owners have become Christians *since* we purchased the land! That shows that there is a movement towards Christianity there, does it not?"

REV. RAYMOND H. DUDLEY, TIRUMANGALAM, INDIA

"Our Centenary plans are going forward. Each year we have had an aim before us, the topics chosen being: Examination and Dedication; Sabbath Observance; Stewardship; Church Building Fund; Bible Study (the aim for this year). We were fortunate in having Dr. Calkins speak on Stewardship at the September meeting. An adaptation of his book on the subject is being studied by our agents in Tamil. It was voted to use four Sundays in February to present stewardship; yesterday seven or eight special speakers visited large churches. This is one constructive effort along spiritual lines which will ultimately work out to solve our financial problems if we truly succeed.

"*The village work is vital.* It is the firing line. It is there that men and women are deciding for

Christ. It is in the villages that India is being won for Christ. Now, a live church ought to grow in self-support, and a church that does assume the responsibility of self-support will *stay* alive. We are trying in that direction. But it ought to be remembered that there are millions not as yet vitally touched by the Christian message, and the evangelization of these is still before us.

"A year ago plans were set on foot to raise from Indian sources something like 100,000 rupees for church buildings by 1934. The laymen of Tirumangalam Pastorate have pledged 1,700 rupees or more. Money is coming in from Indian sources at the rate of 120 rupees a month. One-third of this fund can be given at once to build churches; two-thirds is to be invested or loaned for buildings, half of the amount to be raised by the borrowing church."

H. Frances Parmelee, Touchida, Hachiman, Omi, Japan (Retired)

"Perhaps you do not know that I was retired by our Board, and that I have returned to Japan on my own hook. I am in a hamlet of farmers. As I saw many old Japanese and foreign friends when I stopped in Kobe and Kyoto I wish to tell, in the face of what I see written concerning the difficulties missionaries are meeting in Japan on account of the Exclusion Act, that I have heard not one word of anger or even dislike of the United States of America expressed by any Japanese since my return.

"This hamlet into the midst of which I have come consists of perhaps a dozen households of farmers, and is entirely non-Christian. Two large Buddhist temples in the midst might indicate that they want no other religion represented among them, but on all sides they have expressed great pleasure in having me dwell here. Even one of the priests expressed his welcome; said he hoped to become acquainted; asked me to visit his house (the temple) often; and accepted the first invitation I gave him to come to see me. An elderly man, head of the nearest house and headman of this hamlet, called on me, saying that they were all exceedingly glad to have a foreigner come to live among them. I asked him if the Japanese were not hating America for what she had done. He replied: 'No, not at all. We know America.'

"The attitude of the people I have met, the sentiment of the newspaper I take, all that I have seen, even the people in the trains with whom I have talked, express only friendliness. It seems to me that with their conscious dignity and self-respect and their honorable motives, they know that the fact of exclusion does not prove them unworthy; it is only what the other fellow thinks about it. They got their ideals of brotherhood from America, and they have come to know that the *ideals* are *true,* whoever departs from them. The Japanese are going to work for world brotherhood, and the Christians especially are doing so. When some one in a prominent newspaper advocated the welding together of the Asiatic races against the whites, a celebrated Tokyo University professor wrote a scientific article, showing from all history what an unwise thing that would be, and declared himself for the brotherhood of man. But I believe that it would warm the hearts of the whole nation if the United States of America would do something to soften the force of her act, for indeed the pain is acute over it and they feel its injustice."

Mr. William Orr, Educational Director of Y. M. C. A. in the Near East

"To pass from the confusion and tumult of a street in the older part of Salonica into the quiet, order, and peace of Miss Elliott's School for over two hundred girls is something like an Arabian Nights' experience. To my mind it is little short of a miracle that this school has been maintained through all these troublous times, and that it is now a strong, vigorous, going institution. Here again the pupils tell the story of what Miss Elliott and her colleagues are doing better than any words of mine. I wish there were some broadcasting devices so that their singing of hymns could be heard in every one of our Congregational churches in America. Perhaps some day this may be possible.

"As to the Thessalonica Farm School . . . the casual glimpses I have had of the work show that an unusual piece of vocational training is in progress. The other day I went to one of the nearby villages with a teacher from the Farm School, who is building up a coöperative enterprise among the farmers; the immediate object is the combating of malaria and other diseases, but the enterprise is beginning to broaden out into other phases of community effort. I noticed the very businesslike way in which the dispensary was conducted.

"The student body of Anatolia College tells a story of thorough instruction and of response to the moral and spiritual challenge that many a college president and secondary school headmaster in America would welcome.

"These three schools seem to me to be doing their work increasingly in accordance with sound educational practice and in a fine spirit of devotion. Such schools not only do an imperative service to the boys and girls in attendance, but serve as models for the Greek schools. The educational authorities welcome this influence. Greece has on her hands a tremendous task to incorporate 1,200,000 refugees into the life of the country. In education the difficulties are especially great.

"I am so deeply moved by the way in which these consecrated Christian workers are achieving great things against all odds, that I simply must pay this tribute to their 'faith, virtue, and knowledge.'"

MISSION NEWS

Bridgman Academy, Peking, China, is graduating its first class from the six-year course. Thus it has this year for the first time a full junior-senior-middle school. This has meant the addition of many new courses in English, science, history, and other subjects. The missionaries feel that the past year marks a step forward in the type of teaching done by the Chinese staff. The new biology teacher, a former pre-medical student at the Peking Union Medical College, has worked over into Chinese a course she studied in English at that institution. Another good piece of work is a course in modern social problems by a graduate of Yenching College. The new gymnasium teacher, a graduate of the Y. W. C. A. Physical Training School, has given well graded work to the whole school, so that they have regular curriculum gymnasium three times a week. The enrollment has been the largest yet recorded, totalling 183. Of these, 117 were in the junior middle school and sixty-six in the senior middle school. Eighty were day pupils and 103 boarders. Christians and non-Christians were about half and half, there being a larger proportion of Christians in the upper classes. With so great a number of non-Christians the school faces a heavy responsibility. It planned definite religious work, discussion groups, and prayer services preparatory to the Easter service.

One of the diplomas given to a child in the last graduating class at Glory Kindergarten, Kobe, Japan, was number 900! There were twenty-one graduates this year, and fifty children enrolled, with a long waiting list, as usual. Meanwhile the Glory Kindergarten Training School has graduated 202 trained kindergartners in the thirty-five years of its history. At present sixty-four of these are teaching in forty-two kindergartens in Japan.

A day of special meetings in the school for girls at Matsuyama, Japan, resulted in the statement of twenty-seven girls that they were ready to receive baptism, while fifty girls wished to be considered inquirers. Mr. Tasaki, of Kurashiki, gave three fine talks during the day and the girls were interested and moved by what he said.

On November 30, 1924, three thousand members of the Social Purity Society gave in Tokyo, Japan, a demonstration in favor of the abolition of licensed vice. Their banners carried the motto, "Help the moral movement for the emancipation of twentieth century slaves," and signatures were obtained to documents demanding the abolition of the licensed prostitution system.

The Turkish Language School of Constantinople has received its official permit from the Government.

The present enrollment in the High School at Aleppo is 133, of whom one-half are from Aintab and one-fifth from Marash. Union of diverse elements is an outstanding characteristic of the work of the school, whether its support, management, student body, or teaching force is considered. A fifth more of the students are self-supporting than was the case last year; four-fifths are wholly or partially self-supporting.

The Educational Department has given permission for the reopening of St. Paul's College, Tarsus, a cable received March 23 informs us.

The Main Building of the Teachers' College, in Sivas, formerly one of the most useful institutions of our Western Turkey Mission, has been rented to the Turkish Health Department for five years. It is to be used for a model hospital. The mission station at Sivas has not been reoccupied since it had to be closed several years ago.

On Sunday, February 8, as reported by Dr. John Merrill, a new church of ninety-three members was organized in Aleppo Champs, Turkey. Fifty would-be members are also listed for reception later.

The first service in the new Evangelical Church building at Aleppo was held December 14, 1924, when it was estimated 1,500 were present.

Mrs. H. M. Irwin writes from Old Phaleron, Greece, that thousands of refugees continue to arrive there. The tales of what some of them have passed through are simply heart-rending. About seventy families of Protestant Christians, on their fourth move, had just come. All were living in tents; all were full of malaria. Heavy rains add to their misery. The tents are peppered with holes through which the rain comes. The people lie on thin coverings spread over the damp ground. One poor old man, eighty-five years old, sat up to re-

Continued on page 258

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It Spans the World

MISSION NEWS

Continued from page 257

ceive Mrs. Irwin. His coverlet was made of old bags sewn together. His pillow was a bag stuffed with straw. Beside it lay a New Testament. People who came in the summer are better off; some that have been there a year or two now have their one-room, mud-brick cottages, a beginning having been made in the building of homes.

Among the million and a quarter Christian refugees that have fled to Greece from Asia Minor are several thousand who have been in contact with Evangelical churches, schools, or hospitals; many of them being members of those churches. In Katerina, near Salonica, the colony of Evangelical families from the Black Sea region now numbers over a thousand persons. Out of their poverty they are contributing one-tenth of the income from their fields for a church building whose construction has been delayed because of this year's poor crops. In Karaoghlou, thirty miles north of Salonica, are three villages of Evangelical refugees from the Caucasus, who have been there three years and hence are well settled. They have combined to have a church and a school in the central village. To Vodistra one hundred and fifty survivors of a village of eight hundred people in Central Turkey came last summer after unspeakable suffering for two years. The women say that for the first time in years they can sleep through the night without fear of massacre. "They have been led through the wilderness by a veritable Miriam, their teacher and leader, Marie Alexandridou, a noble product of the Woman's Board work in Central Turkey." In Berea, where the first Berean Bible class met nineteen hundred years ago, refugee Greeks are becoming interested in the study of the New Testament, a student from the American School of Religion in Athens being their teacher the last summer.

The people of the district of Balalan, three hours' distant from Melilla, are asking the mission at Davao, Mindanao, P. I., for a teacher; they guarantee all other expenses of the school, including a new school building. There are over 100 children of school age in the three villages of the district. At Binaton Mr. Augur found in February most of the heavier timbers necessary for a new teacher's cottage ready for the work of construction. The Bagobo boys had cut and brought them from the forest. At Melilla he saw seventeen of the younger boys repairing a fence around the school garden with vines and bamboo they had gathered in the forest. They had completely replanted the garden with cover crops. The Visayan teacher said, "The Visayan boys on the coast can't work like these boys up here."

In February seventy-six students at Dondi, Africa, were presented for the official Portuguese examination and sixty-three passed. Three of these were girls from the Means School, the first girls in the mission to receive these certificates; two were from Chisamba and one from Kamundongo. Bailundo prepared six lads for the examination and they all passed with credit.

Every Friday afternoon in Gogoyo, Southern Rhodesia, a meeting is held for the women in which, with the thermometer at about 95 degrees Fahrenheit in the shade, they receive instruction in sewing. This is followed by a devotional service. Then the women go to the back of the building to get medicine for their children or to exchange the eggs and meal that they have brought for salt or for farthings and half-pennies that they can use on the coming Sunday for their offerings at church.

A purchase of land inside the city has been made for the church and school at Kienning, Shaowu, China. One of the buildings on the site is practically new and is being used for the boys' school, which is attended by twenty-eight regular students and a dozen older boys who want English, mathematics, and Bible. The preacher there secured the best Chinese scholar in the county as teacher, and boys from the leading families are attending. Some of the teachers in the government school are sending their boys to this mission school.

The Christian Literature Society of China, holding its annual meeting in November, discussed several problems arising from the new ideas stirring in the minds of Chinese students. Among these the most important were: The relation of the sexes; new agitations in the religious world; the anti-religious propaganda.

Rev. W. W. Wallace writes that the whole atmosphere of the American College in Madura is decidedly Christian. In his daily Bible class he has about sixty Hindu students, none of whom on entering the College had ever read any portion of the New Testament. Neither had any read the Baghavid Gita or other Hindu sacred books. Religion had been to them only a matter of ceremony.

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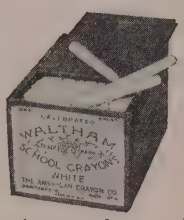
Would You Like to Improve Your School or School Art Courses?



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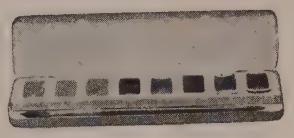

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MISSIONARY PERSONALIA

Dr. Wilson F. Dodd of Constantinople has been appointed by the Turkey Mission chairman of a Health Committee which will furnish information to all the missionaries concerning inoculations and other important health matters and which will make and keep permanent health records of the missionaries.

Rev. Joseph W. Beach left Constantinople for the Caucasus on January 30. He will be Acting Director of Near East Relief Work, Mr. E. A. Yarrow having withdrawn from the work of the N. E. R.

A group of young women missionaries are using their first furlough for studying in Boston and Cambridge this winter. They are Miss Grace Boynton (I.) and Miss Louise Miske (I.) of Peking, studying at Radcliffe; Miss Constance Buell (B.), Tientsin, at Harvard University; Miss Gladys Williams (I.) of Taiku, Miss Hazel Bailey (I.), Peking, and Miss Anna Isabel Fox (B.) of the Philippines, studying at Boston University. Miss Margarita Wright (B.) of Guadalajara, Mexico, has been taking graduate work at Harvard, but has now gone to join members of her family in California and will return to Mexico the middle of August. Miss Fox expects to sail May 2.

A son of Dr. and Mrs. Francis F. Tucker of the Williams-Porter Hospitals, Tehsien, China, Mr. William Tucker, is teaching English in the Porter Middle School for Boys. Mr. J. Forrest Chapman is the Grinnell College representative on the Faculty this year.

Miss Agnes Salmond, for many years associated with the Central Turkey Mission Station at Marash, Turkey, wishes her friends to know her present address: Care Mr. Henderson, 28 Hamilton Street, Barnhill, near Dundee, Scotland.

Rev. Arthur C. Ryan, formerly a member of the American Board's Mission in Turkey, and more recently agent for the Levant of the American Bible Society, has accepted an invitation to become general secretary of that society, with headquarters in New York. Mr. Ryan succeeds Mr. Frank H. Mann, recently resigned.

Miss Rebecca E. Burdorf (B.), of California, who went to Guadalajara for a year's teaching at the Instituto Colon, stayed on, and has now requested to have her appointment extended to 1926, which will make a three-year term of service.

Miss Mary McClure (B.) has sent us a copy of her first book. As it is in Chinese we cannot read it, but we understand that it was prepared for use in station classes, and takes up very simply an outline of Jesus' life in six short lessons. Each one has a topic sentence quotation from the Bible, which is to be memorized. Around this topic each day's program will center—the reading hour, the Bible story hour, the little noonday prayer service, etc. The little pamphlet is called, "Concerning Jesus," and was prepared because she could not find anything already in print which seemed to meet her need.

Miss Luella Miner (I.), now acting dean of women at Shantung Christian University, Tsinan, China, has issued two little booklets of Christian teaching for beginners, written in the "Thousand Character Series" of simplified word-characters which is now meeting with great success in making it possible for illiterate Chinese to learn to read. She has also translated Bosworth's "What It Means to be a Christian" for the use of better trained readers; but the work requires revision before it is ready for publication. By the end of the summer she hopes to have completed a booklet giving the life of Christ in Bible verses, carefully selected to avoid unusual characters that could not be read by the self-educated. There is a movement now on foot to use the 1,000 characters, with supplemental "Christian" characters to be agreed upon by all church authorities, for many little books that can be mastered without too much difficulty by the illiterate church constituency. The new movement is meeting with more success than the phonetic movement, and it seems as though in a few years China might have a reading church.

The house being built by the British Government for the missionaries at the Sholapur Criminal Tribes Settlement will be ready for occupation in July or August, according to the latest word from Miss Ella C. Hoxie (I.). Miss Hoxie returned in January from a trip of several

Continued on page 260

The Outposts of the Church in ASIA

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MISSIONARY PERSONALIA

Continued from page 259

weeks through Belgaum and other parts of southern India, to find that "the City on the Hill (the new town being built for the tribesmen) is almost a reality."

In a letter to the Medical Committee of the Committee of Reference and Counsel, Dr. E. M. Dodd, of the Board of Foreign Missions of the Presbyterian Church, mentions appreciatively the service Dr. George L. Richards, one of the warm friends of the American Board, is giving to medical missionary enterprise in India. Dr. Dodd says: "Dr. Richards is a nose and throat specialist from Boston, who has had considerable experience in the Near East, and also in touring the missions in the Far East. He is now on a trip through India, where he is stopping for periods of a week or two at various points, and holding clinics in his specialty for the benefit of the local medical missionaries." At Vengurla, at a mission station some distance south of Bombay, in West India, Dr. Robert Goheen, of the Presbyterian Board, declares Dr. Richards to have been of great help, and speaks of his kindly attitude to non-specialists, and of his "excellent teaching ability." At Vengurla the doctor performed seven operations, "all of which were most instructive." Mrs. Richards, who is with her husband, is one of the Directors of the Woman's Board of Missions, and she also seems to have made friends at Vengurla. Dr. Goheen says: "Would that many others like them could find their way out to help us from time to time in such specialties."

Through an error we announced in our March number that Rev. Charles A. Stanley, of Tientsin, was supported by the Congregational Church of Claremont, Cal. He is supported by the First Congregational Church of Marietta, Ohio, Rev. Willis Laiten Goldsmith, pastor.

If any mistakes of a similar nature have been noted by our readers, we trust that they will so inform us. Whatever else it does, the *Herald* must stand for the facts as they are.

Mrs. Emmons White of the Madura Mission was the author of the "Madura Cross-Word" of our April number. She and Mr. White are now on furlough. They are the foreign missionaries of the old Tabernacle Church of Salem, Mass., where the first missionaries of the Board were ordained.

On February 20 a reception in honor of Dr. William W. Peet was given in Gedik Pasha Church. The pastor, Rev. S. B. Manougian, spoke of what Dr. Peet had meant to the community, and expressed the deep regret of all that he was so soon to leave the country. As a farewell token, Dr. Peet was given a beautiful prayer-rug. His associates of the mission planned a farewell gathering on April 3 at the Scutari School; and a similar gathering of the American Community in general was planned for April 6.

Rev. James M. Hess enjoys editing the *American College Magazine* (Madura) in addition to his teaching in the College; for it brings back to him the earlier days, when he was a newspaper man and magazine editor. He did newspaper work during his own college course, and was with the *Saturday Evening Post* and *Ladies' Home Journal* before he entered the ministry.

Dr. Katherine B. Scott (B.), who has been spending the winter with her family in California, is scheduled to sail from New York, April 7, stopping in France and Italy for a short time before proceeding to India to resume her teaching at the Vellore Medical School. With her goes a California friend, Alma S. Pennington, M.D., of San Francisco, who is to travel at her own charges and has offered to help out for a time at the Woman's Hospital in Madura.

Miss Nina Rice (P.), during her furlough, is studying for an advanced degree at Pomona College, and is speaking in neighboring churches. She expects to sail for Athens about the middle of August.

Miss Mary F. Denton (P.), Kyoto, Japan, spent her winter vacation in a trip to Formosa. She met Doshisha graduates and friends all over the Island, and saw the splendid work the Japanese have accomplished, for many of the women in official and educational activities in this great Colony of Japan are by-products of Doshisha Girls' School.

Miss Lora Frances Smith (I.), of the Instituto Corona, Hermosillo, Mexico, plans to devote a share of

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MISSIONARY PERSONALIA

Continued from page 260

her summer vacation to a tour of the villages across the mountains in the eastern part of Sonora, where are a number of tiny evangelical congregations which have no pastors. In some of them regular services are carried on by laymen. Many of the church members have daughters who should be in the boarding school of the Instituto Corona, which, by present indications, may be twice as large next fall as it is at present if room can be found for the new students.

Miss Mabel L. Field (I.) is spending her furlough at Inwood House, 228 West 15th Street, New York City, helping in social work and studying at the Columbia Teachers' College toward a Master's degree in religious education. She plans to return permanently to Kobe after taking her degree.

From Aleppo Miss Lucile Foreman (B.) speaks with warm appreciation of Miss Lucy Mather, of Hartford, Conn., for many years a high school teacher, who was appealed to by the Woman's Board while on a European trip to proceed to Aleppo for a few months of service, since no permanent worker was available. Miss Mather writes: "You don't need to be told that you have a fine school here. Miss Foreman is a born executrix and Miss Norton is equally nice."

Miss Grace Breck (B.) of Paotingfu, North China, writes that she has received this winter the degree of Bachelor of Arts from the University of Oregon. Miss Breck had had excellent normal training and experience in teaching before she went to China but she decided to spend a part of her recent furlough in academic work and has completed her college course by correspondence.

Miss Anne B. Kelley (I.) has returned to Bridgman Academy, Peking, from furlough, and the English department of that school seems likely to take an added step forward with her return. Miss Elizabeth E. Turner (I.), who joined the faculty of Bridgman last year, has been doing invaluable work in that department during Miss Kelley's absence, and will continue to assist her. Miss Annie Lueders, a volunteer worker, is also helping in the same subject, but the registration is so heavy that the Academy is asking for another full-time English teacher.

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METHODS AND PROGRAMS

Continued from page 247

A SUMMER CHRISTMAS TREE

By Katharine Meade, Port Huron, Mich.

Gay voices of children singing the dear old carols of Christmas, a beautiful pine tree aglow with lights and decorations, and all on a bright, warm day in June! What could it mean? It was our first Summer Christmas Tree! This event was planned by the Women's Missionary Society of First Church for the Sunday School. The Superintendent coöperated gladly and the children responded with enthusiasm.

The entire school sang, "We Have Heard the Joyful Sound"; "Jesus Saves," came the echo from the other room in a sweet, girlish voice. The Christmas story was read by one of the teachers. "Always Christmas" was then recited and a beautiful song sung by one of the younger children. To the strains of Christmas carols played softly on the piano, the children marched up and laid their gifts around the Christmas tree. Then the pastor made a prayer, dedicating the gifts to His service, with the hope that each gift might carry some blessing in His Name. It was an impressive service and the boys and girls seemed very happy to give out of their abundance "unto the least of these." Many of the gifts had required preparation and sacrifice, but thus brought a greater blessing; "not what we give, but what we share, for the gift without the giver is bare."

We had hoped to have two boxes to send away. Imagine our surprise when we packed the gifts to find that we had not just two, but seven boxes, averaging eleven pounds apiece—the maximum amount allowed in each! Our only regret was that we neglected to send a personal gift for each missionary to whom the boxes were sent. Next year we hope to do better, and a class of young ladies has already expressed a desire to send something to each missionary next Christmas. We hope to have a Summer Christmas Tree every summer and will try to have it on the church lawn next year.

We have received letters from both missionaries to whom we sent the boxes, expressing their deep appreciation and gratitude for the gifts and for the letters sent at the same time. These letters of thanks were read in full to the Sunday School. The benefit and joy to those who gave is equal to that of those who received the gifts. If you doubt this, try a Summer Christmas Tree for yourself and see. Perhaps the Women's Missionary Society will have to take the initiative for the first one, but after that the Sunday School should have its own committee and conduct the affair.

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MISSION NEWS

Continued from page 258

In making plans for the winter's evangelistic work in the Poona District, India, the slogan, "One singing band for every Christian community," was chosen, the thought being that little groups should be taught to sing native hymns, and that at harvest-time in March each group should be taken to near-by places to aid in the evangelistic services.

At Sirur, in the same district, a chapter of Kappa Sigma Pi, or Knights of Saint Paul, whose head office is in Cleveland, Ohio, has been organized. It is believed that this society with its ritual based on the life of Paul will prove helpful in molding the characters of its members. Connected with the present chapter are ten boys and two of the younger teachers. At Sirur are also Christian Endeavor Societies for the boys and girls. Their chief service is in the conduct of Sunday schools for Hindu children in neighboring villages.

The School of Agriculture of Peking University has been in operation only three years, and it has today successful Agricultural and Horticultural Departments, while last fall it opened its Department of Animal Husbandry. Mr. Chamberlain, Dean of the Agricultural Department, is a graduate of Cornell University, class of 1920.

The past year has been the best and most promising in the history of the Student Volunteer Movement for the Ministry in North Fukien. There are 115 Volunteers, more than ten per cent University students, while nearly all the outstanding students of the University are included in the band. Several Volunteers have already entered the ministry. It observed a Week of Recruiting during the year, a Retreat, attended by thirty students, and a Day of Prayer.

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THE CHRONICLE

ARRIVALS IN THIS COUNTRY

February —. At San Francisco, Miss Jean Dickinson, Peking, China.

March 10. At San Francisco, Rev. and Mrs. Irving M. Channon, of the Philippine Mission.

March 24. At San Francisco, Dr. Lucy P. Bement and Miss Frances K. Bement, Shaowu, China.

ARRIVALS ON THE FIELD

March 3. At Salonica, Greece, Mr. and Mrs. Carl C. Compton, returning to the mission.

March 3. At Tehchow, North China, Dr. and Mrs. Edward F. Parsons, joining the mission.

MARRIAGES

February 14. At Lausanne, Switzerland, Rev. Gladwyn M. Childs, of Bailundo, West Africa, and Miss Marguerite Pfaeffli.

BIRTHS

February 13. At Madura, India, to Mr. and Mrs. Lloyd L. Lorbeer, of Pasumalai, a son, Ernest Henry.

DEATHS

HUBBARD — At Foochow, China, February 14, Mrs. Nellie Peet, wife of Rev. George H. Hubbard, of Diong-loh. With her husband, Mrs. Hubbard had recently completed forty years' service with the Foochow Mission. (See article, Forty Years of Cathay, p. 241.)

GOLDSBURY—At Rutland, Mass., March 6, Mr. James E. Goldsbury, for four years a missionary in Turkey, working at Marsovan and at Adana.

ADAMS—At Wyalusing, Pa., March 27, Sarah C. Adams, formerly of the Japan Mission, aged 76.

As Sarah C. Thomas, daughter of Rev. Thomas Thomas, of Stevensville, she married Arthur D. Adams, of Sandusky, O. They arrived in Japan in 1874, in company with Joseph Hardy Neesima. Mrs. Adams left Japan three years later for health reasons; and after Mr. Adams's death at sea in 1879, she was obliged to turn her missionary endeavors to America. Frail in body but strong in spirit, she freely spent herself for the past forty-five years in behalf of Christ's work at home and abroad. Mrs. Adams is survived by her son, Arthur H. Adams, and two sisters, Harriet A. Thomas and Mrs. F. R. Welles.

RIGGS—In Melrose, Mass., April 9, Theodore D. Riggs, of Turkey, aged 44. Leaves widow and five children. (See page 240.)

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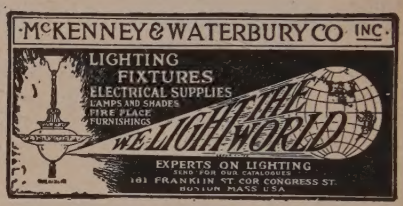

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